

SREE YÔGAVĀSISHTHA

SREE VĀSISTHA MAHĀ RĀMĀYANA

VOLUME FOUR

STHITI PRAKARANA

THE STATE OF EXISTENCE

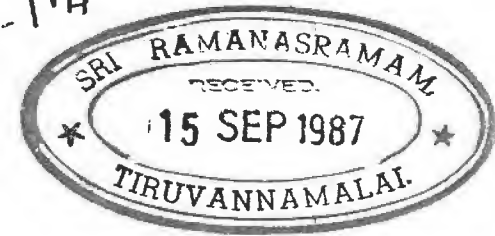
*A True English Rendering of the Original Sanskrit
Poetical Work by Sage Valmiki, the First Poet
of the Universe.*

15241

By

Vidvan **BULUSU VENKATESWARULU,**
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The Author's Note

It is said that 'with the wise, time passes on with deep contemplation and the ever increasing joy of realisation of the Self, while time passes on to the very unwise with vices, sleep or quarrels.' The terrible power of mundane life engulfed the entire world, now more than ever. Modern man is unable to find time, or have the sense to ponder over 'Who am I? Wherefrom have I come? Where shall I go? What shall I do to get rid of the cycle of births and deaths, woes and worries, suffering and subjection'? He is wise in his own conceit forgetting the purpose of life, Self Realization, the one and the only goal of life for the ancients. The wise sages for their own sake and for the sake of the future aspirants of realization left behind them splendid works which definitely lead one for final emancipation. Yogavasishtha or Vasishtha Maha Ramayana is one such. Nay, it is the greatest of the works of the kind. The thirty two thousand slokas, though we missed some of them due to our misfortune, are thirty two thousand gems of the purest ray serene. The book is our great inheritance, the eternal and absolute treasure. If one wants to fulfil the mission of life he can take it, the great work and be highly benefited here as well as hereafter as it is 'the greatest work ever written under the Sun' according to Swami Rama Tirtha. But the work is in Sanskrit, that too in poetry, voluminous too.

Luckily I was inspired and instigated to undertake its translation for my benefit and for benefit of the like-minded. I was compelled to begin the work by an unknown power. I began a true translation into English prose, Telugu prose and Telugu Poetry simultaneously so that I can fully understand the subject

much to my benefit of sanctifying my life. I was quite aware of my limitations, only a little knowledge of the subject and the language. I apologise to the readers for my lapses and bow down at the feet of those who have appreciation for me with reverence. After translating and publishing in Telugu verse the great works Adhyatma Ramayana, Valmiki Ramayana, Mahabharata, Mahabhagavata, Devibhagavata, Ashtavakra samhita and more than hundred other good works, I translated this Yogavasishtha. It gave me immense satisfaction, peace and happiness. This is the fourth volume and the fifth is in the making. Helpless, rudderless, alone I am going ahead. Purchasers of philosophical works are just a few; so are the admirers or encouragers. Neither for money nor for royal patronage, wide publicity, praise of the press, awards or rewards of the swinish multitude such books as these would be written and published. A single sincere soul's attainment of eternal bliss, annulment of anguish, and amelioration of admiration for the realised soul more than compensates any thing else. By His grace, may the other volumes see the light of day soon. I offer my humble thanks to the readers for their keen interest in the work.

Kakinada
28-8-1987

Bulusu Venkateswarulu



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<i>Page</i>	<i>Line</i>	<i>Read as</i>	<i>Page</i>	<i>Line</i>	<i>Read as</i>
8	31	principled	106	15	not at all
18	2	It makes	116	13	in the sky
22	14	In the Dasarna	122	3	or control
32	15	They also saw	130	25	it becomes
42	15	The piece	145	6	false
61	11	eats	148	10	pastime
72	4	flowers	156	15	By no body
76	14	dispirited	168	14	highest
82	6	their safety	172	1	innumerable
90	5	and ugly	178	20	can fascinate
91	16	sciences	180	12	are donkey-like
94	33	the water plant			

Sree Yōga Vāsishtha

Sree Vāsishtha Mahā Rāmāyana

VOLUME FOUR

STHITI PRAKARANA (The State of Existence)

1. The Denial of Birth and The Born

Sage Vasishtha said "Rama, hear this chapter. You will get enlightened and attain salvation. So far, you are able to realise that the seen world, full with the contents of 'I' 'Mine' etc, in toto is formless, empty, full of illusion and unreality. Like a painted picture, very peculiar and varied, devoid of a painter, painting colours etc. the world is born in the sky like a dream, having in no seer, no sleep and with no meaning in the form of experience. It appears as if it is born in the mind like a town of the future. It is false like the red-coloured stones or red-branches of trees mistaken by the monkeys as fire but it creates the illusion that it really exists. Though the world is not different from the Self, it appears as different like the whirlwind in water. It is nothing but the Self in the form of a vacuum like the sunshine in the sky, like the light of the rays of gems and the town of the celestial beings, which appear to exist though in reality they are non-existent. Like the water in mirage, though false, the world, like the imaginary town, though very vast, is the form of unreality. Like the towns and hills of a fictitious story, quite imaginary having the form of

unreality and essencelessness, the world exists so really as the great mountain in a dream. Though empty, it shines as the blue sky, as the cloud in the cloudless season. To the ignorant, it appears as endless and deathless. Like the blueness of the sky, like the woman in the dream, though false the world appears; serves the purpose. The world like the pleasure-garden in a picture appears with fully blossomed flowers non-existent. Like the Sun and the Fire in a picture, the world has no heat or light (real essence). It exists like an experience in the kingdom of the mind, false and empty. It is like the lotus in a picture devoid of flower-dust or fragrance. The painting of the world exists falsely like a rainbow, imaginary, fair in vacuum or emptiness, with different colours with no real shape of its own. By careful observation, the painting of the world is like a plantain tree with leaves moving, made dull by the withering sprouts, the beings of the world. The world, like the man blinded eye-diseased in darkness roaming, exists appearing as real though quite absurd. The painting of the world is like the bubble in water false-shaped, essenceless but fine-bodied, beautiful to the ignorant ever changing for the worse and coarse and remaining ever with births and deaths. Like the great fog it spreads eluding our grasp with the hand or mind. It is considered as dull, empty of essence, a vacuum and is made of small atoms. The ignorant *jiva* thinks that he is the mixture of the five elements but in reality he is beyond the physical qualities; he is formless. His form appears as that of a ghost; it is false if understood well."

Sri Rama :- "It is said that like the plant in a seed the world enters the Great Self at the time of All Destruction and comes out again at the time of the

new Creation. Is it knowledge or ignorance to think so? Please state."

Sri Vasishtha :- "Rama, it is sheer ignorance to think so. The idea is the result of illusion. The seed, the sprout and the leaves are visible to the eye. So, it may be true to say that the sprout comes out of the seed. But, the Great Self is beyond the reach of the mind and the senses, very small and self-born. How can it be the seed of all creation? Subtler than the sky, beyond all words, how can the nameless *Parāmatma* be the seed of all worlds? The only One, the Real Self - false only to the ignorant-can never be the seed; there can never be the sprout. As pure and as empty as the sky, how can the Great Self contain the worlds, the mountains, oceans and the sky? The Great Self contains nothing; how can the great worlds exist in it? If they exist, they would appear as they are. How can the shapeless thing contain things of innumerable shapes? Did ever a mountain come out from the empty sky of the pot? Will there be shadow in the sunshine, darkness in the Sun and snow in fire? The shapeless Great Self can not have the Great Mountain in it. The animate Self and the inanimate world can never be one just as the sunshine can not contain the shadow in it. The seed and the sprout are things with shape, hence the former may contain the latter; but the formless Great Self can not have the vast world with form very extensive. Things of other countries or other men seen by the senses can not be understood by them as things seen or unseen are equally false. Rama, leave aside the illogical discussions of action and its cause, the falsity of both. Come to the right conclusion that the Great Self having no beginning, middle and the end and having the real form of Self is in the form of the world. (1-36)

2. The seed of existence

At the time of Deluge, there will be nothing else than the Pure Consciousness. There is no creation other than the world. No creation is possible without its creator. Pure Consciousness is the creator as well as the created. If the Pure Consciousness is taken as the creator what then are the co-causes, without which the creator can not create? To say that there is creation without co-causes is to say that one is the daughter of a barren lady. No one ever saw such a thing in the world. If you say that the Pure Consciousness is itself in the form of the world, there can not be the idea of the creator and the created. Without co-causes no creation is possible. To say that the creation with the co-causes lies hidden in Pure Consciousness at the time of Deluge is childish. The inevitable conclusion then is that the world or creation never was, never is, and never will be true. The Pure Consciousness shines as the world. It alone is true; the world is false. All that is seen must be wiped out of existence and from our memory. Without the destruction of the mind, the seen world can not be wiped out of our memory. With the dawn of knowledge, the mind will not be destroyed. Therefore to attain salvation, there is no other go except the destruction of the mind with all its ignorance. That is Self-realisation, the realisation that in toto that nothing but the Pure Consciousness exists. Then one sees the forms, names etc as a wonderful false story. Thus, the mountains, the earth, the islands, the moment and the long period of time, the creation, the beginning of creation, the creation of the sky etc, every thing of the past, the present and the future, the seven islands, the fourteen worlds, the seven oceans and the four Yugas are the contents of the peculiar false story. The Pure

Consciousness exists as it existed before. All these things appear as the smallest atoms, the forms of Pure Consciousness as all the particles of light are the Sun himself. The Pure Consciousness churned by the mind emits the varied, peculiar world, which is hence formless but not with form like the picture of mud or painting on the wall. Likeliness in the great stone of the mountain, apparent but not real, in the Pure Consciousness innumerable worlds are there unborn, undestroyed and unmoved. Like the formless part of the sky in the formless sky, all the worlds in Pure Consciousness appear as Pure Consciousness. Like liquidity in water, movement in the wind, whirlwinds in the ocean and virtues in the virtuous, the world lies in Pure Consciousness. The One Solidity of Knowledge, the Peaceful and the Endless, the Pure Consciousness spreads in the form of the world with birth, growth and liquidation. To say that the world, in the absence of co-causes, like the vacuum from nature, is born from Prakriti, the form of Pure Consciousness is mad talk. Oh Rama, driving away all creations, fancies and imaginations from your mind, destroying completely the frustrations of disappointments, demolishing the structure of deep long sleep, enlightened and invigorated, shedding all kinds of fears and sorrows, adorn the eternal joyful earth of enlightened souls." (1-25)

3. The Endlessness of the World

Sri Rama :- "Oh great sage, in the creation after destruction, the first progenitor will be born with remembrance or mind and his remembrance or mind expands in the form of the world, I think."

Sri Vasishtha :- "Rama, yes. The world falsely shines like the town of the celestial beings in the form

of remembrance or will. The existence of the world is in remembrance thus. Pure Consciousness, having no changes, has no remembrance, just as there can not be a tree in the sky."

Sri Rama :- "The great deluge is like the daily sound sleep, after waking up from which, one has remembrance. In the same way, the first progenitor after the great deluge must have remembrance. By the delusion of the great deluge, his remembrance can not but exist. How can it vanish then?"

Sri Vasishtha :- "All the past progenitors were the knowers of Self. So, they became one with the Pure Consciousness. When the doer is non-existent, the deed also becomes non-existent. When the man of remembrance is non-existent, remembrance also becomes non-existent. At the end of the Great Deluge, all become one with the Pure Consciousness. The experienced or the unexperienced remembrance, of the Pure Consciousness, which you thought to be the cause of the creation of the world, is the light of Pure Consciousness, which is endless, beginningless the true form of Pure Consciousness. The Self-born Pure Consciousness is in the form of the world. The ever shining light of Pure Consciousness is the co-cause and the subtle body of the world. Hence, that also is Pure Consciousness itself indeed. The entire creation of the three worlds with all space, time, action and the material, the order of day and night, the clouds, the sky etc. lies in a small atom. In that small atom, there is another small atom equal to it, in which also, the creation of the three worlds exists. In it there is another small atom containing the creation of the three worlds. One is woven in the web of another. But, this is not true. In the opinion of the knowers of Self there is no end for the form of Pure Consciousness;

in the opinion of the ignorant, there is no end for the form of illusion. The wise see the world as indestructible, calm, Pure Consciousness; in the opinion of the ignorant, it is in the form of the fourteen worlds. As the three worlds shine in one atom, innumerable worlds shine in innumerable atoms. Like a picture in a pillar and many pictures in the limbs of the picture, in every atom of the world, there is the picture of the three worlds. Just as there are countless atoms in a mountain different from it, in the great mountain of Pure Consciousness, countless atoms every one of which contains the creation of the three worlds exist. Just as the subtle and small atoms can not be counted in the rays of the Sun, the atoms of the three worlds can not be counted in the Pure Consciousness. Just as limitless atoms shine in the rays of the Sun, the water and the dust, in Pure Consciousness, innumerable atoms containing innumerable worlds shine. Just as the formless, empty sky appears to be blue, though not true in reality, the creation of all these worlds is nothing but Pure Consciousness. If it is understood as creation, it leads to many hells; if it is understood as Pure Consciousness, it leads to salvation. It is only Pure Consciousness that appears as the individual soul and the entire soul. The world that appears to be born from the Pure Consciousness is Pure Consciousness itself. Self-knowledge teaches that every thing is Pure Consciousness itself and nothing else. (1-24)

4. The seed-plant of existence

Rama, the ocean of samsara can be crossed over easily by the successful construction of the bridge of victory in the battle over the enemies called the five senses, but never by any other means. One becomes wise and the conqueror of senses by the study

of the science of knowledge and the association of the saintly. Only the victor over the senses alone can realise the non-existence of the objects of seeing. Victory over the senses leads to salvation and defeat by the senses throws one into the mire of samsara, worldliness. Thus, I disclosed to you the real form of worldliness and the way by which one can dry up the ocean of samsara. The mind is the sprout or plant of the tree of action. If it is cut off, the tree called the world in the form of action compulsorily laid down by the Scriptures and the actions they prohibit, dies by itself. The mind is every thing. By cutting it off the disease of the different worlds is cured. It is the mind that appears as the body and acts as if in a dream. The body can not work without the mind. Unless one destroys the seeing of things by knowledge completely, the mind-devil will not vanish. The complete annihilation of the *drisya*, the seeing of things, is the patent medicine for curing the mind-disease. Nothing else will cure it. It is the mind that creates the idea of self in the body and causes delusion. It is the mind that dies; it is the mind that is born again. It is by the mind that one becomes bound; One becomes liberated by the mind when it immerses in self-knowledge. The whole world appears in the mind, becoming strong by desires, like the town of the Gandharvas in the vast empty sky. Just as the fragrance in the bunch of flowers appears as different from it, the world that is in the mind appears as different from it. The oil in the sesame seed, the virtue in the virtuous, the principle in the principle lie dormant; so the world lies dormant in the mind. Like the rays in the Sun, like lustre in light, like heat in fire the world lies in the mind. Like coolness in the ice, emptiness in the sky and movement in the wind, the world lies in the mind.

It is the mind that is the whole world; the whole world is the mind. If the mind is completely annihilated, the whole world-sight disappears itself; but even if the world is destroyed, the mind remains undestroyed." (1-15)

5. The fall of Bhargava

Sri Rama :- "Revered Sir, how can the vast world remain in the mind? Kindly tell me how the limitless big world, the imagination of the mind in, appears outwardly direct, by means of examples clearly."

Sri Vasishtha :- "The world remains in the mind just as the brahmin-Indavas had in their mind the many worlds firmly established. The world is firm in the mind just as the mind of Lavana was full with the idea of pariahhood firmly established. The mind has the world in it just as the son of Bhrigu named Sukra, desirous for long the enjoyment of the pleasures of heaven, the coition with the heavenly damsel had actually experienced the same.

Sri Rama :- "Pray tell me how the son of Bhrigu named Sukra entertained the idea of enjoying the heavenly damsel and how he enjoyed her becoming a householder."

Sri Vasishtha :- "Rama, the story is called 'The Bhrigu Kaala Samvaada' prevalent in ancient times. I will tell you. Please hear."

Once upon a time, sage Bhrigu did great penance on one of the peaks of the *Mandara* Mountain, full with the *Tamala* trees and covered by innumerable varieties of flowers. His son Sukra, the young lustrous wise full-moon-bright-chap was serving him. Bhrigu was immersed in contemplation firm like a stone. Sukra spent the time joyfully on beds of flowers, the

heads of silvery stones and the swinging pastime on the cradles of trees in the mountain. He was then in the stage between knowledge and ignorance, a stage of grave danger. His stage was the stage of Trisanku. One day while Bhrigu was in deep state of concentration of mind on the Self, Sukra was like a prince, victorious over the enemies, happy in good spirits. Then a heavenly damsel going on the sky-way, like Lakshmi the daughter of the ocean of milk looking at Vishnu looked at Sukra. Her body was bedecked by the garlands of the *mandaras*; her fine front twigs of hair were moving on her fair face slowly by the slow cool wind; her garlands of flowers made slow sounds by mutual rub; she was making the air of heaven fragrant by her fragrance; she was like the creeper to the tree of beauty; her eyes were piercing with pride of beauty and feminine fascination. She was turning the spot into a place drenched with the nectar of the moon-rays-like lustres of her body. She was beauty personified. By seeing her, Sukra became the ocean confused looking at the full Moon. The heavenly damsel also seeing beautiful Sukra was much confused. Cupid rained arrows of love. Sukra somehow stopped his running mind after her. But his mind has only the face of the damsel and nothing else. (1-19)

6. Sukra's Mental Kingdom

Sukra began to create in his mind half closing his eyes, her form fully occupying his mind, the following fanciful kingdom: 'This lady is going to Indra through the sky-way. Going after her, I also reached the beautiful heaven of the beautiful gods. These are the gods grand by the garlands of the *mandaras*, fair-bodied like the melted gold. These are the goddesses or ladies of gods, the fair black

lily-eyed, fascinating by their wit and humour, and the deer-eyed. They are all fair by the fine light shed by the blossomed flowers of their garlands, each reflecting in the other, as fair as the Viswarupa. These are the songs of gods, heard by the black bees dissatisfied with the fragrance of the Iravata's forehead-liquid and feasts to the ears. This is the sky-ganges, in the golden lotuses of which ~~rooms for~~ pleasure the swan of the Creator and in which other fair birds take delight and in the pleasure-gardens of the shore of which Indra takes rest. These are the rulers of the quarters, the lustre of whose bodies spreads like the flames of fire. This is Iravata, the elephant of Indra, the itching sensation of the face of which is removed by the weapons of warfare in battle and by the jaws of which the enemies, the demon-kings are routed. These are the aeroplane-gods shining bright as the purified gold and who appear as stars to those who look up from the earth to the sky. These are the ripples and waves of the sky-ganges falling from the stones of the Meru and drenching the gods by their sprinkles. These are the streets of the pleasure-gardens of Indra full with the creepers and *mandara* trees and the place of swinging pastime to the ladies of gods. These are the winds coming over the *Parijata* trees, full of the *kundas* and *mandaras* with flower-dust, flower-fragrance and cool like the rays of the moon. This is the Nandana pleasure-garden, full with the great flower-dust, snow-sprinkles, making the dry cloth fragrant and spread with the mutually beloved damsels in groups. These are Narada and Tumbura, ever making others joyful by their fine delicate music, instigators of the heavenly damsels to dance and the excellently ear-feasting-toned. These are the best among the gods of the highest good,

roaming in aeroplanes, greatly ornamented and highly virtuous. These are the ladies of gods cajoling Indra by their pride and beauty of youth and the glory of Indra just as the beautiful creepers full with beautiful flowers are the pride and glory of the forest. These are the *Kalpavrikshas*, desire-yielding trees having flowers resembling black rubies, bunches of flowers like the touch-stones and the ripened fruits. Entering this heaven, sitting on the throne I salute Indra who looks like another Brahma.' Thinking so, Sukra saluted mentally Indra, like another Bhrigu in the sky. Indra then got up affectionately, worshipped Sukra, taking by hand, made him sit by his side on his throne. Indra said "I am lucky by your arrival. Heaven is lucky. Pray stay with us for long as our revered guest." With a glow in his face, Sukra, sitting by the side of Indra excelled the full moon in glory and splendour. Welcomed by all the gods, Sukra stayed there for long with all happiness. Indra treated him as his own son all along. (1-24)

7. Coation afresh

Sukra thus mentally entered heaven by his power of imagination and forgot his previous state of mind and immersed only in the thought of enjoying the damsel. Taking rest for a while near Indra, overwhelmed with joy, he rose to roam in heaven freely. Looking around the beauty of heaven, having strong desire for the damsel, he went into heaven like the *sarasa* bird going to see the lotus. Sukra saw among the ladies the damsel whom he saw previously and who was like the *chutalata* in the middle of the forest. She saw him and forgot herself. He saw her and forgot himself and melted away like the moon-stone looking at the moonshine. She was all beauty, fascination.

Just as the moonstone looks at the moonshine of the moon roaming gracefully in the sky, Sukra saw her, all her limbs being melted by her seeing him. She also, like the lady *chakravaka* gloating over the absence of her husband throughout the night and finding him at last towards the end of the night meets him with all joy, saw him, and became immersed in his beauty. Like the lotus at the morning Sun, the damsel looking at him became bright. The Nandana pleasure-garden, the bestower of the desired ends made the limbs of the damsel controlled by Cupid, reckless. Like rain on the petals of lotuses, Cupid rained arrows over her decent, delicate delightful body. Then she was like a creeper confused by Cupid, surrounded by the black bees and pained by the mild winds. Then Cupid made her, the black lily-eyed, the swan and *sarasa* stepped confused, like the elephant confusing the lotus-lake. Sukra seeing the damsel desired darkness to spread like Siva desired liquidation of the world. Then the entire place became darkened, like the *lokaloka* mountain with the spread of the darkness at night. The thick darkness destroyed the darkness of their sense of shame as if they are a couple, all left the place and went to their respective homes. Like the birds becoming love-lorn at the end of the day, the damsel love-lorn with slant looks came near Sukra just as a peacock approaches the cloud. To the bed in the middle of the building, shining with white lustre Sukra came like Vishnu to his bed of Sesha in the middle of the ocean of milk. The lady took his hands into hers and sat face downwards; shining like the lotus held up on the heart of the elephant of Indra said the following sweet, lovely and joyful words: "Look here, my dear husband, the bright moon-faced, Cupid with his bow and arrows troubles me the

innocent weakling. Pray save me, who sought your protection. It is the glory of the wise to protect the meek and the humble like me. Only brutes who do not know the splendour of great sincere love look down upon the lady loved, but not the clever men of fine sentiments. The mutual firm love of the young ones enlivens even gods, showers drops of nectar and conquers even the moon in giving everjoyfulness. Love at first sight bestows so much of joy that even the kingdom of the three worlds can never give. Like the lily at night resting happily by the touch of the cool rays of the moon, I take rest by the touch of your fair feet. Just as the whimsical bird *Chakora* is enlivened by the juice of the rays of the moon, I am able to live by the drink of the juice of the nectar of your touch. This black bee is immersed in the twin feet of your noble self; take her by your elegant hands, embracing keep her on the lotus of your heart full of love, affection and kindness."

So saying the lady, whose limbs were as fine as the flowers, with her black bee-like eyes shaking the creeper of the *Kalpavriksha* fell on the chest of Sukra. Both of them together entering the forest of trees shaken by the winds becoming red with the flowerdust, like the female and male black bees in the lake enjoyed all pleasures. (1-30)

8. The experiences of Sukra in different births

This happy coation, the result of the strong desire of the mind formed of deep love gave immense joy to Sukra. Wearing various *mandara* garlands, feeling the joy of gods, Sukra like the second moon enjoyed the heavenly damsel to his and her entire satisfaction. He roamed along with her with the *Chaaranas* and the *Kinnaras* on the shores of the

mandakini river, full with the swans and the *sarasa* birds and golden lotuses fully blossomed. The love-lorn Sukra along with gods drank the nectar flowing out of the Moon in the sweet bowers of the creepers of the *Parijata* trees. Sukra enjoyed her in the swinging pastime along with the *Vidyadharis* in the swings of creepers of the beautiful *Nandanavana*. Along with the *Pramathaganas*, the followers of Lord Siva, he turned round and round in the *Nandana* forest like the *Meru*, the churning rod in the ocean of milk. He roamed like a wild elephant in the rivers and lakes of the *Meru* shining with the clusters of hair in the form of golden creepers. In the sweet bowers of the forest in *Kailasa* the love-intoxicated Sukra along with the damsel spent many nights of the second fortnight the darkness of which was expelled by the moonshine on the head of Siva, taking part in song and music of the *Vidyadharis*. Taking rest on the peaks of the *Gandhamadana* mountain, Sukra adorned his lady-love with the golden lotuses from head to the foot. He enjoyed her in the surroundings of the *Lokaloka* mountain, full with fascinating peculiar scenery. Sukra spent with her sixty years in the buildings of gods famous for their beauty in the wet lands of the *Mandara* mountain along with the young deer-chicken. He spent with her half of *Kritayuga* along with the dwellers of the *White Island* and on the shore of the ocean of milk. Then Sukra building pleasure-gardens in the towns of the *Gandharvas*, creating in imagination the whole world, became one with Time. Then again he lived in the town of *Indra* along with her, the deer-eyed, eight times the period of the four *Yugas*. Then due to the complete exhaustion of his good and the fear of fall from heaven he fell along with the damsel on earth. He fell on earth like one who falls in battle wounded

losing the Nandanavana, the aeroplane of the gods, their dress and ornaments etc to the gods and he became sorrowstricken. Like the stream falling on a hard stone the body of Sukra, with all sorrow fell on the ground breaking itself into hundred pieces. So was the body of the damsel. Their sorrowful minds, the bodies of whom were torn to pieces were like two birds that fell from the nest. Their subtle bodies entered in the sky the rays of the moon. Taking the form of snow-drops they entered the corn. A brahmin from the Dasarna country ate the ripe corn. Sukra in the form of his semen was born as his son. He lived for one Manvantara doing severe penance in the company of saints in the country called Ilavrita, in the interior part of the Meru mountain. By the curse a heavenly damsel became a deer. He gave birth to her a human son. He became attached to him in a moment only to become a brute. Thinking too much of the son and money, virtue, longevity to him Sukra bade goodbye to his penance, truth, charity and other virtues. Falling from the path of great spiritual heights, fondling the earthly son, his longevity dwindled and death snatched him away like the cobra snatching the wind. His subtle body came out intoxicated with love for pleasure. So he was born to the king of Madra and in due course became king himself. While ruling over the country, conquering the enemies, old age fell upon him like the thunderbolt on snow of the lotus. Giving up his kingdom, he became an anchorite following the principle of a Vanaprastha. Then Sukra becoming wise, giving up all attachment went to the shore of the river Samanga and began severe penance. Thus Sukra falling a prey to many *vasanas*, having a series of births and deaths began to do severe penance at last on the shore of the holy Samanga firm like a tree. (1-29)

9. The Body of Sukra

Many years passed while Sukra was thinking of many things in his mind thus before his father Bhrigu. After a long time, his body became weak and dull and at last it fell on the ground like a tree cut down to its root. His fickle mind, like a deer in the forest, roamed over different peculiar states. It was confused and confounded with imaginings of pleasures and was turning round and round like a thing caught in a wheel, having births and deaths, roaming from and to heaven and at last took rest on the shore of the river Samanga. Sukra thus experienced the stage of *samsara*, strong and stubborn by forgetting the previous body, ugly as it is the creation of the mind and filled with many matters. The body of Sukra living on the peak of the Mandara mountain became weak and dried up by the heat of the Sun with only the skin and no flesh and blood. The wind entering the holes of the body, producing 'sit', 'sit' sounds appeared as though it taught that the body gets only this state if it possesses joy by the loss of attachment and sorrow. When the white teeth like the white body appeared, it seemed that the body was laughing at the idea of the poor mind roaming vainly in the desert sands of *samsara*. The holes of his nose, like old wells in the forest, the holes of his eyes etc. seem to teach the natural and utter inevitable ruin of the world to the wise directly and clearly. The body of Sukra first dried by the heat of the Sun and next made wet by rain-water appears as if it leaves drops of tears or joy thinking over the deeply related old bodies of the previous births. The body was moved by the cool winds mixed with the moon shine and made wet by the rain waters. It was moving like the mind of a sinner, mixed with the dust, floated by the winds coming out from the red mountain and riverside.

in the rainy season. When the wind strikes against it it make sounds and appears as a dry stick spoiled; with the sound of the wind, it appears as though it is doing penance in the forest. It appears as though producing fearful music on the musical instruments of bones curved and rotten, the body becoming empty and skin-remaining was to please the goddess of the forest. As it was the holy hermitages-place of the great sage Bhrigu, devoid of love or hatred, as the glory of his penance spread over there, the body of Sukra was never touched by beasts or birds nor eaten by them. Rama, the mind of Sukra making its false body weak by austerities was doing penance on the shore of the river *Samanga*. His old body made weak and rotten rolled on big stones for long. (1-16)

10. The words of wisdom of (Time-God) Yama

After one thousand years of *Samadhi*, sage Bhrigu opened his eyes. He could not see Sukra before him, the obedient virtuous son, but he saw his dead body, which was like misfortune personified or poverty taken shape. In the holes of his body dried up by the heat of the Sun, the *tittiri* birds were living, while in the shadow of his belly frogs lived. In the eye-holes small insects lived; they were increasing their numbers and they theirs. Spiders lived in the side bones of his body; the groups of his bones looked like groups of his past *vasanas*. His body with pot-like head, white as the moon as it was skinless, lustrous and smooth, appeared as *Sivalinga* just anointed with camphor. Straight, dry-headed, possessing only the bones, his body like the neck following the *vasanas*, made its form still longer. White as the lotus-bead, rotten by the water of rain, the bone of his nose looked like a peg determining the central part of the face. With face upwards

and neck long, his body appeared as if looking at the sky to find out where the life-breaths had gone. His knees, thighs, hands and shoulders became doubly longer and appeared as if they tried to run away to the eight quarters for fear of death, the path for the other world. Appearing quite peculiar, with empty stomach, on which only skin remained his body exhibited the emptiness of heart of the ignorant. Looking at the body of his son which looked like the rod to which the elephant would be tied, Bhrigu stood up and doubted whether it was a long time since his son died. As he did not look within the pros and the cons and the past, he grew angry with Yama, for his taking away his son before time and wanted to curse him. Then Yama, though formless took a physical form and came to Bhrigu. Yama shining with sword, ropes of death in hands and ornaments and armour on the body, with six shoulders of twelve months, with face of six seasons, servants called the days serving him came there. Like flames of fire, his bodily lustre shone like a mountain, with trees of fully blossomed *kimsuka* flowers. The eight quarters shone bright by the fires emanated from the sharp end of his lance, three edged in his hand, as if they were the golden places. By the wind of his inhaling and exhaling the peaks of many mountains tottered and some fell down. By the lustre of his sword the Sun appeared as black covered by the smoke of the world burnt at the time of Deluge and as confused. Thus Yama approached the old sage Bhrigu and spoke thus calm with the sound of the roaring of the ocean at the time of Deluge. "Sir, those who know the reality of the state of the world and those who know the here and the hereafter will never be disillusioned even if there is cause. Will they when there is no cause at all? You are a great Brahmin of

endless penance; I am the observer of *Niyati*. Hence my worship of you, not for fear of your curse. Please do not be foolish as to waste your most precious penance. When the great fire of the Deluge can never harm me with what do you want to harm me? I devoured many worlds; crores of Rudras, the same number of Vishnus. What is quite impossible to me? I am the devourer, you are the devoured due to *Niyati* and not due to any other cause. By the force of *Niyati*, the fire flames go upwards, water goes downwards, the devoured comes to the devourer on his own accord to be devoured. Thus the world, the real form of the highest God is created as my food. In reality, to the knower of Self there is no subject and no object, but to the ignorant there are many subjects and objects. The subject and the object are the creations of the ignorant and not of the wise. Just as flowers come out of trees and fall down, the beings of the world are born only to be destroyed. The past actions of the beings by themselves cause the result. Just as the movement of the reflection of the moon in water is neither true nor false, the worldly subject and object are neither true nor false; in reality they are false, in the worldly sense they are true. The mind confused with false idea creates, like the man who creates the serpent in the rope, creates the subject and the object falsely. Therefore, with confusion worse confounded do not enrage yourself at me with absolutely no valid cause. It results in danger to yourself. Understand the reality of things and then act. Our actions are not for a name or fame or reward or honour; we are never duped by selfishness or attachment. We controlling ourselves fully strictly observe *Niyati*. My coming over here is not due to fear of your curse but just to honour the great doers of penance. The wise behave

with due respect to the *Niyati* of the Lord of all Lords, which is nothing but His will. But the ignorant, the dull and the worldly attached behave differently. They do not observe their duties as per *Niyati*. To implicitly obey *Niyati* is the principle of the great. By disobeying it, why do you ruin yourself? Where is your wisdom? Where is your knowledge? Where is your courage? Why do you behave otherwise without following the right royal road of the righteous? Without thinking of the inevitable effect of the past deed as clear as day-light, why do you try to curse me like a fool? [Do you know that all beings have two bodies, the physical as well as the mental? The physical body is inanimate, liable to get destroyed at any time long or short; the mind-body remains till salvation. Why do you tease it with anger? Just as an expert driver takes the chariot as he pleases, the mind takes the body as it likes. Just as a boy after making a plaything of mud destroys it and makes another, the mind imagining a future body destroys the present body. Mind is man. What the mind does has effect. It is bound by thinking of the false thing; by not doing so, it is liberated. It is the mind that creates false notions as 'this is body; the limbs are here; this is the head' etc. It is the mind that goes from one body to another. As per the creation of the mind of a thing intellect is born; egoism that 'I am the doer' is born. Thus it is the mind that takes different forms. Your mind by the *vasanas* of the body takes other bodies due to ignorance. The mind by the realisation of the Self leaves aside the idea of the physical body and takes to Peace. Mind's false creations of the body last as long as it gets Self-Realisation, never afterwards. While you were immersed in *samadhi*, your son's mind went to far off places. It left the physical body in the cave of

the *mandara* mountain and went to heaven just as a bird leaves its nest and goes elsewhere. Your son enjoyed a damsel, like the black bee a lotus, for a period of time eight times of the four yuga period in the parks of the *mandara*, in the bushes of the *Parijata*, the pleasure gardens of the *Nandana*, in the towns of the Lords of the Quarters. As day ends, darkness enters; thus his joys resulted in the reduction of his good. With garlands of faded flowers and limbs cut and torn, Sukra along with the damsel fell on earth just as the ripened fruit falls on the ground. Leaving aside his divine body in the sky of heaven, he came down to the sky of the beings and was born on earth. First he was born as a brahmin in the *darsana* country, next as the king of *Kosala*, next in the forest as a hunts-man and next as a swan in the *Ganges*. Next he was born in the dynasty of the kings of the solar race and became the king of the *Pundras*. He was next born as a spell-holder in the *Salva* country. As a result he was born a *vidyadhara* till the end of the *Kalpa*. Next he was born king of the *Madras*. Later he was born as the son of a hermit known as *Vasudeva* on the shore of the *Samanga* river. In addition to these your son had other births, fearful and roamed on the earth. He was born as a huntsman in the *Vindhya*, in the *Kaikata* country. Next he was born as the king of the *Sowviras*. Due to sins committed in that life, he was next born as a donkey; next as the bamboo creeper, next as a deer in *China*, next as a serpent in the *palmyra* trees and next as a cock and in one of his births he learnt the spell to be a *vidyadhara* and as a result he became a great *Vidyadhara*. In that life, he was as beautiful as *Cupid*, as the *Sun* to the lotuses of the *Vidyadharis* and the ornament to the race of *Vidyadharas*. Then the Great Deluge occurred

and when the twelve *Suns* shone bright, he was burnt to ashes like a cricket in fire. Then in the empty wide sky devoid of any creation of the world, he roamed as a bird that left its nest. Now, he is born as a brahmin in the *Kritayuga* on earth. Next, he was born as *Vasudeva*, the son of a brahmin and learnt the *Vedas*. He was born as a *Vidyadhara* till the end of the *Kalpa* and he is now doing penance on the shore of the *Samanga* river. He was previously born driven by the *vasanas* of sense-pleasures as different trees in different mountains. He was also born as trees, creepers etc in the forests. (1-73)

11. The exposition of life and temperment as a family man

Your son Sukra is doing penance now on the shore of the river *Samanga* while the winds from the waves of the river-waters blow over him. Conquering the senses wearing clusters of hair as well as the *Rudraksha* garland he has been doing penance for the last eight hundred years "Oh *Bhrigu*, if you want to see the illusion of the mind of your son, please open your eye of *Yoga* and observe."

Hearing the words of *Yama*, the devourer of the worlds and the even-minded, *Bhrigu* opened his eye of knowledge and saw in the mirror of his mind the whole story of his son. With a smile on his face, *Yama* was thus told by *Bhrigu*: "Oh Lord of Death, the God of the past, present and the future, your eye is pure and can see the past, present and the future; our eye is filled with the fog of ignorance and hence can not see. The world, a myth, with many changes appearing as true though utterly false is deceiving even the wise. What you have in your mind, you alone know; the mind is fickle; its actions create illusions as if in

12 magic. I was deluded in thinking that you took away my son's life before time; thus my brainlessness gained the upper hand. Though we know for certain the reality of the world, now and then, we fall a prey to happiness and unhappiness at the time of luck or ill-luck. The Niyati of being angry with the unjust and happy with the just has been in vogue in the world from times immemorial. 'This is right' 'This is wrong' the illusion of truth in likes and dislikes remains and hatred and love exist till firm self-realisation. I am entitled for your punishment for the offence caused in being angry with you. Really in this world, the mind creates two bodies. The most important body is the mind, from which the whole world emanates."

9 Yama said "Sage Bhrigu, you are right. The mind is the ^{true} main body, which creates the physical body by its wish, like the potter the pots. Just as the ignorant boy in the creation of his mind sees the betala and finds it unreal later, the mind by its wish creates even the formless objects and destroys them later. Thus, the power of creating myths, which is imaginary, dreamy and false like the town of the Gandharvas, is inherent in the mind. To the superficial observer two bodies the physical and the mental exist. But in reality, only the mental exists. The three worlds are its creation. The vast true as well as false mind is that which is born and nothing else. Like the illusion of the duality of the moon, the mind becoming a limb of the body increases like the creeper and creates many worlds by the vasanas of differences. Hence the mind sees the 'pata' and the 'ghata' differently always. Thinking 'I am weak, I am ignorant, I am sorrow personified' the mind becomes *jiva* by the vicissitudes of the mind. The form of the mind as Sphurana (thought) is not true. 'It is not my form.

I am never the form of thought of the mind' thus giving up the mind, it becomes the eternal, peaceful SELF. In the vast and great ocean, with innumerable waves having a bit of movement, equal, pure, sweet watered, living till the end of the Kalpa, creation and firmly established in the utmost greatness, a small wave by its ignorance thinks 'I am a small wave, very short'. The long wave by its nature thinks 'I am a long wave'. Thinking 'I am short, fallen' for fear of falling the short wave goes to the shore. After a time, it is born again; it thinks 'I got a good birth fit for enjoyment' and shines like a wide mountain full of lustre. Moreover, living in the disc of the moon thinks 'I am cool' the wave develops attachment to it. Later, identifying itself with the wildfire on the shore, it thinks 'I am burnt' and shudders and moves again calm. Again, the wave finding itself as the reflection of the tree with fruits and flowers on the shore feels as joyful as one who gains a kingdom. With a gust of wind the body of the wave too subtle becomes spoiled. Then it begins crying 'I am cut into pieces'. Really the waves short or long are not different from the ocean. The waves have no forms real or false; they have neither length nor shortness; there are no waves in the qualities either. To say that there are no waves in the ocean is also wrong. The apparent differences arise only due to the nature, quality and state of being. Appearing and disappearing, moving and not moving and losing and gaining, the combination of the waves is not different from the sea. All the waves are always nothing but water; all the worlds are always nothing but the Brahman, though quite appear differently. The Brahman is all-spreading, eternal, pure, diseaseless, beginningless, endless and all powerful. Without in any way moving out of his firm position,

the eternal, all-spreading, Pure Brahman appears in different forms. Just as in water, the innumerable waves increase, the Brahman is spreading in itself and is appearing as male female and the enunch. In reality there was, now is, never a world created; it will never be hereafter. There is absolutely no difference whatsoever in the world and the Brahman. The Brahman is all-complete; the world is all-Brahman. Keep this idea very strong by all means and leave every thing else for good. The One in many forms, the One though with infinite conflicting forms the Brahman in the form of Niyati, the power of the Brahman is prevalent everywhere. In spite of infinite forms emanating from the mind, there is no harm for the Oneness of the Brahman. Just as the wide ocean shines with infinite waves of different ways, the Brahman shines with the form of the wide wide world with all its varied ways. Just as the sea-water in the sea itself changes as waves etc., the Brahman in the Brahman creates infinite changes in itself. All the vicissitudes of water are not different from water; All the vicissitudes of the world are not at all different from the Brahman. Just as the seed contains the branches, the leaves, the flowers, fruits etc, the Brahman possesses all powers always. Just as in hot Sunshine, there appear varied very peculiar colours, in the Brahman there are varied very peculiar powers, real and false. Just as from the one coloured cloud, the varied coloured rainbow appears, from the One, peculiar, auspicious Brahman the varied states of the world appear. Like the thread from the spider, like peculiar things from a dream, inanimation from the animated Brahman was born. Just as the spider expands its nest for self-imprisonment, the Brahman for its own bondage expands the power of the mind. The Brahman forgetting its own real form,

by its own will, like the spider creates its own strong bondage. The Brahman again by self-will, realising the Self becomes free just as the elephant frees itself from self-bondage. Whatever the Brahman thinks it becomes so at once. Though the highest by the power of the mind, it becomes at once what it desires to become. During the rainy season, the smoke and the fog cover up the sky and turn it to their shape. In the same way, the strong hardened vasanas can turn the Brahman to their form. Just as the tree changes as per the conditions of the season, the Brahman becomes the form of such vasanas as they emanate. Salvation is not for the Brahman. Bondage is not for the Brahman. Both are wrong notions. But, The Brahman appears as inclusive of bondage and liberation. The transient devoured the eternal. How illusory the world is! When the Brahman has the desire of the mind, then it is entangled in bondage like the spider with its threads. Crores of powers of the mind are born from the Brahman mutually joined and highly variegated. The waves are born from the waters, existent by them, but appear as different from them. The rays of the moon are born from the moon, but appear as different from the moon. The powers of the mind are born from the Brahman but appear as different from the Brahman. In the ocean of the Brahman, the mind is the water, the *chit* is the garland of the waves, full-with movement, extensive in dimensions. Vishnu and Brahma are some waves, some of which were in the form of Rudras; some took the forms of *Manus* and some the forms of gods. Some are the forms of Yama, Indra, Surya, Agni and Kubera. They are all created by their own nature; some waves dash against each other; some help each other; some are witty; some are full with their own

desires; some take the forms of Kinnaras, Gandharvas and Vidyadharas; Some are fierce going up roaring; some are going down; some remain for some time in the forms of Brahma etc; some waves the forms of gods and men are born and liquidate at once. In the ocean are insects, worms, birds, serpents; mosquitoes, etc appear in the form of drops of water. Like useless creepers on the shores of rivers, some appear as transient in the form of men, beasts, falcons, foxes etc in the bushes of mountains. Some are short-lived; some are long-lived; some are broad; some are fair; some are ugly. Some are created to live long to act in the dreamy *samsara*; some are under the impression that the world is permanent. Some think 'we are weak; we are fools; we are sorrowful' and become dispirited and sorrowful. Some in the form of waves in the ocean of the Brahman became firm as inanimate and some are gods; some are men; some are women; Some attained the ocean of *vasanas* and illusion. These are all the waves born in the ocean of the Brahman. They bear the name mind in the form of intuition. Some of them live for many periods of time; some like the moon attain the pure high place of salvation. (1*-78)

12. The expansion of the created world

All the forms like the gods, demons, men, beasts etc are not different from the ocean of the Brahman, which alone is true, other than which is nil, false. The beings go down becoming wicked by having by illusion the idea of truth in non-truth, thinking 'I am not the Brahman'. In spite of the fact that they are not different from the Brahman thinking that they are different fall in the abyss of *samsara*. The blot of the idea of Brahman in the body is the cause for all sins and good; but in reality, all beings are the Brahman, the

non-doer of any thing. By the creation of the mind, in the form of *samkalpa*, to the thorns of actions, being the seed, the stones of bodies are hurled in the world; they increase with sorrow or joy. Just as the wind is spread in different ways from the highest to the lowest form of creation, the forms created by desire or will expand and disappear. Of them, Brahma, Vishnu, Siva saw the end of knowledge. Therefore, they are the gems of the purest ray serene. The Urugas, Naras, Amaras are the ones who are disillusioned to some extent; they are only fit for salvation. Some are immersed in utter ignorance like the trees, creepers and the grass; some are immersed in great ignorance like the worms and other creatures. Some are thrust away from the ocean of knowledge like straw by their acts of sin, condemned by the *sastras*. Some though attaining good states which will be devoid of the ignorance of *samsara*, and restlessness, are troubled by the evil past karmas, the old rats. Some like Brahma, Vishnu, Siva attained the purest knowledge with only a little difference and hence attained the same state as the ocean of the Brahman. Some with a little bit of attachment reach the ocean of the Brahman by means of *samadhi*. Some even after crores of births will not attain salvation, they are barren, quite useless; though they attain the glory of being human beings capable of attaining salvation, they dive deep in ignorance. Just as the fruit in the hand falls down, some fall down from good births to mean states; some go up higher and higher; just as from beastliness to wormhood, some go still down and down by their vicious actions.

The *jivatwa*, the state of being a being, the ore of many joys and sorrows and the cause of many births and deaths is the result of forgetting the real form of

the Self. Just as the agony of poison is reduced by the sincere thought of great Garutman, by the knowledge of the Self, the *jivatwa* vanishes. (1-16)

13. The consolation of Bhrigu

Like waves in the ocean, like creepers in the spring season, of all the varieties of beings, strange and peculiar coming out of the Supreme Being, they only are illustrious, who conquered the delusion of the mind and those who knew full well the truth of this world and the other worlds. They live as *jivan-muktas* in the world as *Yakshas* etc. The rest like logs of wood, like walls of bricks behave as inanimate fools. To the enlightened, there is no need for examining the *Sastras*. Those who are very much interested in acquiring self-knowledge are much benefited by the existing *Sastras*, written and propagated by the knowers of Self. The pure hearts of the virtuous, who get their sins destroyed are interested in the knowledge propounded by the *Sastras*. Just as the presence of the Sun in the sky dispels the darkness of the sky, the ignorance of the mind is destroyed by the knowledge of the *Sastras*. One whose delusion is not destroyed becomes more ignorant and never becomes wise. Just as the fog covers up the sky, the delusion covers up the intellect and envelops. In all the beings, it is the mind that enjoys joy or sorrow but not the flesh or the body. The body of the five elements with flesh, bones and blood is the creation of the mind. It has nothing real in it. What your son did with mind, he got it. I am in no way guilty of any offence. What the being does as per the *vasanas* of his past, the being gets the result thereof. Others have nothing to do with it. The mind with *vasanas* can do any thing at once but no one else. Creation, hell, desire to be

born or liquidated - these happen by the movement of the mind. Hence, even the smallest movement of the mind is sorrowful. Why so many words? Let us go where your son is. He enjoyed by his mental body in a moment all the joys of heaven. Falling from that place joining by the rays of the moon in the food of a man and entering the womb of a woman by the grace of his father, being born and grown up, he is now doing penance on the dry shore of river *Samanga*."

So saying, smiling for the state of the world, Yama took Bhrigu by his hand just as the Sun takes the moon by hand. 'How wonderful is the state of the world with all its mystery' saying so slowly, sage Bhrigu got up from his seat like the Sun from the rising hill. Like two ores of light, both Yama and Bhrigu got up from the *Mandara* mountain full with *tamala* trees. To roam in the sky with clouds, they rose together like the Moon and the Sun.

By that time, it was dawn; the Sun set. All went to their respective places, performed their evening rites, took meal and rest, rose the next morning and finishing the morning duties returned back to the assembly with the rays of the Sun. (1-20)

14. Sukra's remembering the other births

While getting down the mountain, they saw gods and birds taking rest in the sweet bowers of creepers golden in colour. The gods were enjoying the swinging pastime with the young ladies, deer-eyed and lotus-bodied. They saw Siddhas, sitting on the hills looking at the world with recklessness and appearing as the personification of energy, and joy. They also saw groups of elephants bathing in water in which flowers fall always and their hands (temples) as tall as the palmyra trees. The elephant - kings were a bit

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drowzy on account of their shedding *mada*, ichor and their tails were red with the flower-dust and they appeared as the personifications of *mada*, rut ichor juice that comes out from the temples of elephants. They also saw the *chamarimrigas*, fickle but fair which appear as the waving fans to the mountain-king. They saw the *kinnaras*, taking their pleasure-bath in waters always coupled with flowers of fragrance. They also saw the *kharjura* trees tall and straight till the ends. They saw monkeys with the play of which with the *kharjura* fruits, which falling on the bamboo tree down make them fruitful. The monkeys were red colour, faces ugly, but experts in jumps. They also saw the peaks of mountains covered with many creepers, with small forests and bower-like buildings. They also saw the gods called the *Siddhas* appearing red by the fall of the *mandara* flowers hurled at them by the heavenly damsels and who wore the holeless clouds as clothes. They saw shores devoid of human movements like the abodes of the mendicant followers of Buddha. They also saw rivers, with waves adored by the many *kunda* and *mandara* flowers, with ornaments in the form of fruit and flowers of the month of *Chaitra* flowing rapidly desiring to meet their husband the ocean and be happy within his fond embrace. They saw trees bent by the burden of flowers, moved by the winds, the black-bee-eyed and due to the approach of the spring season proud and haughty. Observing the beauty of the mountain sane and serene, they reached the earth full with towns and villages. They at once saw the river *Samanga* with waves full with flowers and the water shining with them. Under the shade of a tree, *Bhrigu* saw his son, with a different appearance as he wore another body. His limbs were calm. His mind remaining in *samadhi* was devoid of fickleness. He appeared

as taking rest after strenuous penance. He also appeared as pondering over the state of the ocean of *samsara*, which he enjoyed for long and which he kicked off in a moment. He also was as calm as the wheel that stopped after running round and round by the speedy whirlwinds of the ocean of *samsara* due to renunciation. In absolute loneliness, served by the lady-love fair loneliness, devoid of illusions as the mind was destroyed, *Sukra* was calm. He was as if smiling at the course of the world, looking at calmly the conquered mind sitting in *Nirvikalpasamadhi*. He was in the highest state of the Brahman destroying all the vicissitudes of the mind, leaving aside all the idea of enjoyment and knowing the reality of the world. Attaining complete rest, resting in the Brahman all-pervading, like pure firm marble stone only reflecting its own form, he was. Devoid of all desires and wishful thinking, full with knowledge, courageous and in another life, *Sukra* was. *Bhrigu* saw him. *Yama* said to *Bhrigu* with a thundering tone: "Bhrigu, this is your son *Sukra*." He said to *Sukra* "Wake up." *Sukra* came out of his *samadhi* and opened his eyes just as the peacock in sound sleep suddenly wakes up hearing the harsh sound of the clod and saw before him *Bhrigu* and *Yama* who were like the Sun and the Moon risen at the same time. Getting up from the seat formed by the creepers of the *kadamba* tree, he lay prostrate at the feet of both, who were like two lustrous Brahmins, in whose forms *Siva* and *Kesava* came down. Honouring each other, they sat on a fine slab like *Brahma*, *Vishnu* and *Maheswara*, on the *Meru* Mountain, the highly worshipped Gods of the entire world and creation. *Sukra* then spoke to them words of nectar, flowing from his mouth like a stream thus: "Great Gods, I attained the highest Peace by your benign

presence, which one gets by the combined presence of the Sun and the Moon. The great illusion that can never be destroyed either by the study of the Sastras, the performance of penance or any education is now destroyed by your mere presence. Even the rain of nectar pure and crystal clear, can not make one as joyful as the gracious looks of Great Souls like you. Just as the Sun and the Moon brighten the sky by their rays, by your lotus-like feet, you made me bright and benign. May I know who you, the most lustrous are?" Then ^(O Raghu, Son) Bhrigu said: "you remember yourself to yourself. You are the full knower now not the non-knower." Instigated by Bhrigu, Sukra thought within himself of the different lives he led, his different births and deaths. with a bit of wit, serene mind spoke thus slowly: "There is The Niyati of Paramatma, the beginning of which is not known and the cause for the results of actions is more powerful than any thing else. The wide wide wheel of the world is running being under the control of the Niyati. At the end of the *Kalpa*, the sorrow and the illusion remain unknown; thus the results of many evils, many births remain unremembered. I have seen many delusions of harsh behaviour of kings. In the forms of gods, I have seen great places on the *Sumeru* mountain. I drank the waters of the Ganga red, with the flower-dust of the *mandaras* and fragrant with the lotuses. On the peaks of mountains, fair with flowers, and cool with the shadows of the desire-yielding trees, in the sweet bowers of the golden creepers, I roamed. Why many words, there was no place unseen by me; there was no deed not done by me; there was nothing which I did not experience likes as well as dislikes. By Self-realisation, I am able to know every thing that is to be known; saw every thing to be seen. I was deluded

for long and now I am calm, full of rest. All my delusion vanished now. So, let us go and see my body on the *Mandara* mountain weak and dilapidated, like a creeper spoiled. In the world, there is nothing desirable or undesirable to me. I am roaming only to witness the glory and grandeur of the Brahman. Having attained full self-realisation, I follow the path trod by the realised souls. I will enter the old body and do the residues of duty left behind." (1-46)

15. The Lessons of the Sorrow of Bhargava, Sukra

All the three Bhrigu, Sukra and Yama speaking of the course of the world, which is peculiar, left the place. Reaching the sky, going on the path of the Siddhas, they reached the previous abode of Bhrigu and Sukra. Looking at the ruined body, Sukra said "This is the body I loved and adored with all fine creams, fragrant scents etc. I enjoyed with this body, now rotten. It was for the sake of this wretched body that cool beds of flowers were made in the pleasure-gardens of the *Meru* Mountain. The body once loved by the maddened ladies of gods is now made holes by scorpions and snakes. The same body which was full of lustre and enjoyment is now dead and is dilapidated. Full with sexual desire with heavenly damsels once it is now ugly. Oh body why do you sleep so calm as this when you engrossed yourself in peculiar pleasures, whimsical fancies experiencing innumerable fine sentiments? Oh unlucky body, you bear the name 'dead body' now. You are dried up in the heat of the Sun; you are in a dreadful death state. I was overjoyful in your pleasures then; now I am afraid of you. On the chest which previously bore garlands of gems now ants crawl. Oh father, this is the body, which

was once "golden in colour and now ugly, dead and dreadful. Even beasts are afraid of seeing this body with wide hole-like mouth, dried up skin, made ugly by death. The spoiled belly shines by the fall of the rays of the Sun just as it shone by discrimination when it was alive. See father, this wretched body of the stone of the mountain by exhibiting its wretchedness and ugliness teaches renunciation. Devoid of sound, touch, form, smell, the body appears as if it is in nirvikalpasaṁādhi. This body is really free from the devil of mind and is happy; it is not afraid of the calamities sent by God. The joy it gained by the fall of the mind-betala, can not be attained even by one who gains the kingdom of the world. All doubts are cleared off. With no joy whatsoever, with no creation of any sort, the body sleeps in the forest. See. The body-tree is shaken by the mind-monkey confused by the fickleness caused by [desires of sex. Devoid of all the mind-dangers, the body on the mountain does not witness the fierce fight between the lions and the elephants. It appears as though it is immersed in bliss eternal. The sarat season is the cure for the cloud of ignorance, the cause of all desire-fever; the destruction of the mind is the only cure for all the ills of mankind. Those who are able to attain the state of mind-destruction, are the great and happy souls, who reached the pinnacle of happiness. I now see my body sorrowless and feverless and mindless here."

Sri Rama :- "Sir, why was Sukra so fond of the body given by Bhrigu while he had many bodies other than that? Why was he sorrowful for the body?"

Sri Vasishtha :- The body of Sukra when it was born in the previous *kalpa* was full with the ideas fit to the household of Bhrigu; the creation of the shape of this body entered Bhrigu and through him Sukra

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mother and came out as Sukra, who received the rites of a brahmin boy from Bhrigu; after a long time it became weak and then a dead body. Hence Sukra's fondness for that body, for which he wept. This is human nature; the nature of the body. To both the knower and the non-knower, this happens the only difference being in attachment and non-attachment. The realized souls as well as the brutish ones lead the same daily life as the beings of all the worlds. In the day-to-day life the realized soul behaves just as the unrealized soul behaves. There is only the difference of *vasanas*, responsible for bondage, or liberation. The realized souls appear as experiencing sorrow in sorrows and joy in joys as long as the body remains. So they appear as the ignorant. The reflection of the Sun in the waters appears as shaken but it is not the real Sun; thus in the worldly affair the knower of Self appears as shaken, by the outward behaviour, but inwardly, he will be firm, serene and undisturbed. Like the reflected Sun, the realized soul, though appears as ignorant outwardly, confused and shaken, inwardly he stands firm. A realized soul is a realized soul as he performs worldly deeds unattached, though his senses of action (*karmendriyas*) are engrossed in actions. Likewise, if the *Jñānendriyas* of one have attachment with the world, even if his *karmendriyas* are liberated, he remains in bondage. The *Jñānendriyas* are responsible for joys and sorrows bondage and liberation just as light is the cause for brilliance. One must remain devoid of all desires, be calm inwardly absorbing the mind in the Brahman, though he attends to the worldly affairs. Destroy all desires, do remain in the Self always, perform duties with detachment; it is the nature of the body to do the allotted duties. Do not fall in the mire of ignorance very dreadful on the path of *samsara*, full

with trenches very wide and deep in the form of bodily and mental sorrows, births and deaths. Really you are not in the qualities of the body; nor is the body's quality in you. You are the Brahman, ever liberated, always pure and ever full of knowledge. So inwardly be always firm and serene in the Brahman which you really are. You are the *Brahman*, pure without blot all-spreading, all-subject. So be always pondering over 'I am the Paramatman, the form of the world, deathless and ever calm.', become firmly established in that position.

Drive away the thick darkness of attachment, desert from desires, be deeply immerse in the SELF, then you are the Brahman. All our salutations to you." (1-49)

16. Sukra's coming back to life

Seeing Sukra, son of Bhrigu so weeping for the lost body, Yama said in a voice of the cloud stopping his sorrow thus : "Sukra just as a king enters another town leaving the former, leave aside the body at the shore of the Samanga and enter this body given to you by Bhrigu. With this body you are to become the teacher of the race of the demons. You will leave this body at the end of the *kalpa* like a garland of flowers faded and foiled. You will become a *jivanmukta* and with this body you will guide the demon-kings as a teacher. May you be happy. I shall go to my favourite abode. For the mindless, there is no place desirable or undesirable." So saying Yama disappeared like the Sun setting with his rays, while Bhrigu and Sukra shed tears. Then Sukra pondering over the inevitable deeds he was destined to perform in future and the inevitability of the will of the Lord, he entered the old body just as spring enters the child-creeper. The body of the Brahmin-saint the form Sukra took in

that birth, fell down like the creeper cut down to the root. As Sukra entered the body, Bhrigu sprinkled water taking from his hand-vessel on him with spells of Vedic Hymns. As in the rainy season the river becomes full, after the rain as the lotus blossoms, the plants put new sprouts in the spring season, his body became full with lively limbs and shining nails and hair. As the life-wind spread in him he stood up invigorated just as the ocean gets invigorated by the combination of water and wind. With its first sound of invigoration, the cloud greets the mountain; thus Sukra greeted his father first after getting himself invigorated. Then Bhrigu with all delight embraced his son's body, full of flesh, blood, beauty and strength, just as the cloud after a long time embraces the peak of the mountain. Bhrigu looked at the body of his son and smiled saying to himself 'this body is created by me'. The idea that 'this is my son' stole the heart of Bhrigu; as long as the body lasts, so long attachment remains. This is the nature of the body. Just as in the morning the Sun and the lake of lotuses mutually shine, the father and the son were mutually happy. The birds the *chakravakas* come close together meeting after a long time of separation, the cloud and the peacock become friendly after a long time of separation, the father and the son came close to each other. For a while they were overjoyful for their meeting after a very long time and then they went to the shore of the river Samanga burnt the body of Vasudeva Brahmana, as no wise man ever goes against the good practice of the great men of the past. They returned back to *Mandara* mountain and engaged in their penance shining bright like the Sun and the Moon. Both Bhrigu and Sukra were the full knowers of the highest Brahman and the great men of liberation and the world-teachers

remained happy unmoved by the vicissitudes of time, place and state. Later Sukra acquired the teachership to the demons and the position of being a planetary deity. Bhrigu continued as one of the great progenitors of the world. Sukra was first a realized soul and won name and fame by being the son of Bhrigu; but by the remembrance of the past vasanas, he was deluded by the love of the heavenly damsel and hence experienced many births and deaths. (1-26)

17. The kingdom of the mind

Sri Rama :- "Sir, As per his desire, Sukra enjoyed the heavenly happiness. Will all get it by its desire?"

Sri Vasishtha :- "Rama, the body of Sukra at the end of the *kalpa* was blotless and hence in the beginning of this *kalpa* from the creator it acquired the pure brahmin body. The state of mind, acquired by the conquest of desires is the true idea of Truth; that is the true form of the Pure *Chit*. The wave is the form of water; the mind is the form of truth; what it thinks it becomes at once. Just as the delusion in the mind of Sukra was born, in every being it enters. Sukra is the example to say so. Like the sprouts and the leaves in the seed, the delusion of dualism spreads the peculiarity of widening the true form. All the seen world is born in the form of myth and dies in the same form. But in reality, the world is not born; it is not destroyed. The form of the world shows delusion, like a mad lady exhibits her form. Just as the world is before us directly, for all the beings, thousands and thousands of false worlds are before them directly. Just as One's dream-world or imaginary-town does not appear to another, one's delusion of the world is different from another's delusion. In the sky

Samkalpa, groups of towns in the form of worlds appear thus, but only to the wise; the falseness of these worlds appears and not to others. The devils, the Yakshas, the Pisachas, who wear bodies of imagination the enjoyers of joy as well as sorrow appear thus to us. Like Sukra, we are all who think falsehood as true and vice versa, born. In the highest Self, the series of worlds are so as there can not be in reality nothingness in any thing. Just as the one juice of Spring exists in the form of creepers of the forest, in every mind the world which is false exists. How the first idea and the first world came into existence can be understood definitely by the knowledge of the Self. If one knows that the mind, existing in the age-old ignorance is the cause for the world of many deeds, the mind will vanish by itself. The world appears to be true only at the ignorant stage; when it disappears, it is the state of the appearance of the Brahman. The world resembling a detailed long dream is the binding rod to the elephant rod. The mind is the world and the world is the mind. If one is destroyed the other at once gets destroyed. It is possible by the thought of the Truth. If the unclean gem is purified it shines performing its actions; if the pure mind is devoid of delusion, it will become the form of Truth. The mind becomes pure by concentration long and absolute and by the absence of the dirt of many desires and wishful thinking. As the dirty cloth can not be coloured, dirty mind can not possess the knowledge of the Self."

Sri Rama :- In the mind of Sukra, in the world of delusion how was there the sequence of time and actions? How can there be Sun-rise or Sun-set?"

Sri Vasishtha :- Sukra with the senses given by his father and the wisdom of the Sastras as depicted by his father could imagine the world mundane; in the

same way, he could imagine the other worlds above and the idea of them remained in his mind just as the egg of the peacock remains in the peacock. Just as the plant, leaves etc are born from the seed, the order of time, actions etc of the world in Sukra were born from his father and the wisdom of the Sastras he imparted to him. As per his vasanas the jiva is bound, he sees every thing in him. The self-created body in the dream is proof for this. The world also is a very long dream. The soldiers of the army see in their dreams different armies created by their mind, but they see it all as one. Thus, the piece of the world may appear differently to every one but every one thinks that it is one.

Sri Rama :- The piece of the world thus born I think is mixed with every one else's. Please state.

Sri Vasishtha :- The dirty mind can not mix with the Pure mind. The same kind of substance can be mixed with the same kind of substance, and not with others. The pure realities of *chit* will join with the pure; the waters of the same form may join together but not with others.

Complete destruction of the vasanas, the oneness idea of the soul of all the beings, and the opinion that *Chitta* (mind) is *Chit* (Brahman) lead one to the highest state of blessedness. (1-31)

18. The Oneness of the Soul

The beings in the creations of the worlds of their own immerse themselves thinking that they are different from them as they do not realize that all is the Brahman. Every thing, the worldliness and the otherworldliness of the beings after their sound sleep stage and the dream and waking stages is happening due to the all-spreading nature of the *Chaitanya*. All

the beings immersed in day-to-day affairs experience the knowledge of things of the world due to the light of Pure Consciousness. Due to the oneness of the soul, they are able to see the creations of others. Due to this principle of the oneness of the Brahman, all the waters of creation join together and become firm. Some of the world-gunja fruits appear differently and disappear so; some join together and remain undestroyed. It is that Brahman-forest, in the atoms of which the world-gunja fruits are unmixed, which is full with delusions. As the world-gunja fruits mix mutually, all have the usual worldliness. As per the fitness of the being of enjoyment, the result of his previous deeds, he sees that much and not the rest. The fact that one mind can not observe the mind-kingdom of another and experience the enjoyment are the reasons for the difference in mind and being. As the deeds and the vasanas are equal of the creations of different mind-kingdoms and as they fructify at the same time together, the existence of the bodies is known; by its forgetfulness, naturally, one attains self-forgetfulness, the bodilessness. Confirming that the body is the soul, forgetting its own real form experiences ignorance just as the ornament forgetting its own natural goldness experiences that it is only an ornament. The pure mind knows the mind-kingdom of another that is the prop for another creation just as by Yogavidya one can enter the body of another, makes his body and life controlled, knows the affairs of him. The soul or the Brahman is the prop for all the stages waking, dreaming and sleeping of all the beings; it is not the body. As the *jivatma* has the three stages, as the wave is not different from the water, it is not different from the body. The wise man attaining the stage of *tureeya* leaving aside *jivabhava* attains

the *Brahmabhava*. The ignorant identifying himself with the body and the creation of its world immerses in it. The sound sleep stage is common to both the realized and the unrealized souls; but the ignorant lands in *samsara* after it and the wise remains ever a *jivanmukta*. That is the difference. As the *Chit* is all-spreading, one being is able to enter the creation of another. In one creation there are many creations in different forms. In those creations there are many creations as in the plantain trunk possessing leaves within leaves. Spreading within and without, the plantain spreads widely outside. The Brahman also is so. Just as there is no difference in the plantain tree though the leaves spread out, with the spread of innumerable creations outside, there is no difference in the Brahman. Just as the seed with the friendship of water becoming a vast tree again attains seedness. In the same way, the Brahman with the friendship of desire and deed becomes the mind creates birth and death and attaining knowledge again becomes the Brahman. With the Brahman as cause, the *Jiva* spreads in the form of the world. What is the cause for the Brahman? It is the cause; it has no root cause because it is devoid of residue, form and dualism. The Brahman is the causeless. The world is false. It is essenceless, inanimate and sorrowful. Therefore to think of the world or its causes is sheer waste of time. The Brahman only is full of essence; so it must be thought of, understood and be benefited. The seed losing its seedness becomes the plant, leaves, flowers and fruits etc; but the Brahman without leaving its *Brahmatwa* spreads as the world, the reason being oneness. The seed has form; it can not be compared with the formless Brahman, to compare with which there is nothing. It is equal to itself; it is not a

other things. So in *Chidakasa* the seen world is both created and non-created. The seer, who always sees the *drisya* can never see his own real form why because when the knowledge is covered with the *vasanas* of the senses, none can see his real form. The illusion of the water in a mirage is due to the absence of wisdom. When there is wisdom, there can not be an illusion. Having wide form like the sky, being all-spreading and making every thing shine, the *drashta*, like the eye can not see him. How wonderful is illusion, The realized soul having no illusion whatsoever never sees the dual. The all-spreading *drashta* like the sky does not see the real form as that of himself. The all-spreading Brahman is not seen even by best efforts. As long as *drisya* is seen as *drisya*, the attainment of the real form of Brahman will be far far away. Unless the seer identifies himself with the seen, the real form of Brahman is far far away. It is very difficult to attain the real form of Self, why because it is very difficult to separate the mind from the objects and to establish the Brahman by the subtilty of the mind. Rama, we are able to see the *drisya* and not the *drashta*. In reality, there is only *drashta*; no *drisya*. The all-pervading *drashta* is in the form of *drisya*; like the all-powerful king is in the form of the kingdom. Just as sweetness takes the form of sugarcandy without losing its quality, the tree appearing as creeper, leaves, flowers and fruits, the *jiva*, the spirit of *chit* takes the form of the body, limbs etc. The *drashta* without losing the real form of *Chit* becomes the forms of *drashta*, *darsana* and sees the dream of the world in itself. Just as the pieces of salt are in the juice of the salt, the qualities egoism etc. are in the Atman. Just as the earth spreads in many parts, not distinct from the earth, the Brahman is born with many forms. The

world-trees, born with the juice of *chit*, having many drisya-branches, exist endlessly. The part of the world-forest, that is seen enjoys its grand juice, Pure Consciousness also sees it thus. Every power of jiva has its own seen world; in the same way it experiences its soul remaining in the world of the form of *chit*. As per the vasanas equal in forms, some pieces of world join together. They remain for long and destroy themselves at the end. See with keen observation and the mind, the form of knowledge thousands of the worlds of others. In the mind, in the sky, in the stone, in the flame of fire, in the wind, in the forest, in every small atom, there are thousands of worlds. As the sesame seeds have oil in them, in the mind there are lakhs of worlds. When the mind has its fulfilment, then it becomes chaitanya itself. The pure and all-pervading chaitanya and the world join together. The world is created by the creator etc. and is the form of delusion. So the world is a long dream. Some beings go from one dream to another. By the illusion of the roaming in many dreams, they have existence even in the walls. By the power of many vasanas, it takes a very firm state. What the Pure Consciousness thinks, as per the vasanas, it experiences it thus. What the pure consciousness experiences in dreams appears to be true at that time. Just as the leaves, flowers and fruit live in the seed, in the Chidanu with vasanas, all the worlds live in miniature. The *chit* atoms enter the world *paramanus*; the world is in *chitparamanu*. The *chit* and the world entering mutually create great wonder. In a way it is no wonder at all, as Chidakasa is liquidating itself in Chidakasa. All see this Chidakasa as the illusory world. So give up the idea of oneness in *Dwaita*. All the atoms are *chidamsas*; they can not be some thing else. The world that is vague

at the time of Deluge, at the time of creation is experienced as in a dream by the idea of the body. The world appears in the state of inexpressibleness; it is not in reality. The deluded man tries to climb up his own shoulders himself, the jiva thinks the soul as dual and experiences it so by his delusion. The atom in the form of chaitanya, through the flowers of eyes etc. emit the fragrance of knowledge, appears as a wide body. Chaitanya is seed-like to the drisya; it is all-pervading and eternal; so one sees a pot outwardly by time and place by the piece of his body. Someone else sees the defective world in himself. For long identifying himself with it he remains having birth and death. In the dream-like world one experiences another dream and falls in the pits like a stone hurling and rolling itself from the hill. Some bodies join together; some remain in the soul; some immerse themselves in them. Those who see the delusions in themselves take the drisya as *asat* and dreamlike. As the *chit* is by nature the form of every thing, it is true in the form of the soul in drisya. Wherever there is the all-spreading soul, there every thing appears in the form of *vivarata*, the changed shape. The form of jiva is born again as jiva. From that another is born. Jiva is born from jiva and another jiva is born from that jiva. Like leaf in leaf of the plantain tree, there is jiva in every jiva. The reason for the power of jiva in jiva is chaitanya with avidya, ignorance. When the mind returns from drisya and goes towards the Self, like the ornament in gold, the whole world within and without disappears. One who does not ponder over 'Who am I? What is this world?', will always immerse himself in the delusion of jiva-fever. The pondering over of the one, whose desire for worldliness is reduced day by day, becomes fruitful. The discrimination becomes fruitful only

when there is self-control or conquest over the senses, just as medicine gives health only when it is taken into the body. The discrimination only in words and never in the mind leads only to sorrowful indiscrimination, just as a fire in the picture will neither give light nor heat. The blow of wind is felt by the experience, the touch not by words; the discrimination of one is known only by the reduction of his love for worldly pleasures. The nectar found in a picture is never nectar; the fire in the picture is no fire; the lady in the picture is no lady; thus discrimination in words only is no discrimination at all; it is sheer indiscrimination. Rama, discrimination first reduces love, then hatred to the root; by the dawn of knowledge, the effort to reduce both reduces itself. Thus, the man of discrimination is doubly lucky and holy. (1-70)

19. The Reality of the waking, dreaming and the sound sleep stages

The Brahman, the seed to Jiva is all-spreading like the sky; so the world existing in jiva has many worlds in it. Like the plantain-leaves and the insects on earth, as the jiva is the form of *chit*, it has many jivas in it. In the hot summer due to sweat and other dirt, some insects are created in the body itself; in the same way, either within or without whatever drisya form the Pure Consciousness takes, the jiva that experiences it is born there. The jiva in the quest for getting desirable things as per his effort becomes that. Those who worship gods become gods; those who worship the Yakshas become the Yakshas; those who worship Brahma, become Brahma. So that which is not mean, one must desire. Sukra attained liberation by his pure heart though he became bound by the impure mind. As long as the Pure Consciousness will

not be contaminated by the worldly sorrows and troubles, till then it gets the first pure form, not any thing else."

Sri Rama :- "Sir, kindly tell me the differences of the waking, dreaming and sound sleep stages. How is the waking stage true and fit for business activities? How is dream a deluding waking state?"

Sri Vasishtha :- "Rama, what appears to be permanent is the waking stage; what appears to be transient is dreaming stage. Even the dream becomes the waking stage if it has the qualities of the waking stage; likewise if the waking stage is not permanent, it becomes a dream. Except the qualities permanence and transiency, there is no other difference in them. The experience of both is the same always. Even the dream at the time of dream is permanent; so it is the waking stage; thus by its transiency the waking stage also becomes a dream. Just as Harischandra thought a night as twelve years, the dream becomes the waking stage by the imagination of its permanence. As in the waking stage, in dream stage also, the knowledge is real but the dream-consciousness makes it a dream experience. That which is thought as permanent that is to that extent the waking stage. Hear how the waking stage being transient is as good as a dreaming stage. That by which the body is enlivened, that which is the instrument for life, the *jivachaitanya* of the body is known as *Tejah*, lustre, *Veerya*, strength and *jivadhātu*, and life to the *Jiva* is the cause of its life. When the body acts with mind and word and deed, then the life-wind instigates the *jivachaitanya*, which comes out of the heart and spreads outside, just as water from a tank goes out through the pipe. When the *jivachaitanya* flows through all the veins, then

knowing is born. When it is seen, it goes in and becomes the mind. Going out through the holes of the body like the eyes and spreading out, the jivachaitanya gets its full form in itself by many changes. When it becomes static thus, it is called the waking state. When the body is not confused by the mind, word, action, when the jivachaitanya is calm and serene, with the life-wind in the sky of the heart, like the light in the windless place, possesses only the lustrous quality, the jivachaitanya will not spread outside. Like oil and sesame seeds, coolness in ice, oily substance in the ghee in the *jiva*, the chaitanya attains the stage of sound sleep. When the mind withdraws itself from all affairs, knowing the equality of chaitanya, one who attains self-knowledge while undergoing the three stages, or in the state of samadhi, having strong knowledge is said to be always in the state of *Tureeya*. Later the jivachaitanya becomes the mind. Just as one sees the plant in the seed as different, the jivachaitanya in the series of delusions, sees in itself the groups of worlds. When the jivachaitanya is confused a bit by the life-wind, It feels 'I am here'. When it is greatly confused, it experiences roaming in the sky. As the flower experiences its own fragrance, the sleeping jiva in his mind experiences the delusion of water etc. when the veins become full with cough etc. The jiva looks at the outside world and experiences the *vasanas* he sees them in sleep. Dream is that state in which the jivachaitanya does not occupy the eyes etc but being in the mind experiences such *vasanas*; finds them only in sleep. Waking state is that in which jiva looks at the outside objects etc. So the wise and the intelligent like ourselves should never entertain the idea of truth in this false world. If one entertains it, it brings death and many daily defects. (1-35)

20. The form of mind

Rama it is only to tell you the real form of mind that I told you of the three states. The iron rod by contact with fire attains the form of fire; thus, the firm mind becomes that which it greatly imagines, or thinks. Due to the fickleness of the mind acceptance and rejection, ideas and no-ideas etc are created; they are true as well as false. The mind is the cause for delusion and at the same time the cause for the state of the world. It is the mind that expands the world. Mind is man. It must be put to the best use. By its conquest all the glory of the world will be yours. If the body is the man, how did Sukra get the delusion of many births? So mind is the man. Like the wall, the body is always the form of the senses. What the mind thinks, that shape it gets. Rama always think of the Brahman, which is all-great, which is the only real form and which is within everybody's reach without going anywhere or elsewhere. It is devoid of form; it is devoid of delusion. You will become that. Where the mind is, the body goes there; but the mind will not go to the place where the body is. Always use your mind for the realization of the one true thing, never let it be deluded by the body and the senses. (1-9)

21. The Theory of Vijnana

Sri Rama :- "Sir, Just as a great wave confuses the ocean, a grave doubt confuses my mind. In the Brahman, never divided by time, place etc, which is all-spreading and which is unaffected by any disease or defect, how is it possible for the dirty mind made impure by desires to exist? Either in the past, present or future, there can not be any blemish to the Brahman. Then why and how the mind, in what form, exists in it?"

Sri Vasishtha :- "Right you are. Your mind is now full with the nectar of knowledge just as the flower in the Nandana pleasure-garden is replete with honey. Your mind is now engaged in observing the pros and the cons. So you are sure to achieve what Sankara and others achieved in the past. Your question will be well-answered in the Nirvana chapter. Not now. When I deal with the experiences of the Pure Consciousness, I will answer this. You may now ask how the Brahman is pure but not accepting the Purity of the Brahman, how is it impure. The shrill cry of the peacock in the rainy season and that of the swan in the Sarat are apt and worth hearing. The cloud in the rainy season and the cloudlessness in the sarat are famous. We shall now learn the decision of the best mind. Hear now about the mind, by which all beings are bound by the chain of birth and death. The Pure Consciousness, when it exists with the dirt of ignorance is called *Prakriti*, Nature. As it possesses the quality of *manana*, thinking and thinking, it is called *Manas*, mind. As it performs the deeds of the senses of action, it is called Karma by the seekers of truth. Different people with different peculiar views attributed different names and forms to it. The wind coming over bad smelling things smells bad; coming over good smelling objects smells good. Thus, the mind by the power of thinking, gets that form which it entertains by its *vasanas*. Standing on their own ideas formed by their *vasanas*, thinking that they alone are right due to egotism, the propounders of different theories are blind to the merits of the theories of others. They reap the fruits thereof as per their ideas. Generally, the form of the body reflects in the senses and intellect. The mind thinking of the objects, becomes absorbed in them; it becomes the objects; the body

depending upon that mind becomes that just as the wind in the smell gets the same smell. Just as in moving wind, the earth appears as dust-form, when the senses of knowledge work in their spheres of activity, the senses of action naturally reflect. The power of action will be evident when the senses of action are confused. Like a dust-storm of the wind, varied action results. In this way, the seed of the mind is action; the seed of action is mind. Thus, like flower and fragrance, mind and action are non-different. What idea the mind gets by the experiences of strong *vasanas*, the branch called movement as action is born from it. It is the mind that creates action and the fruit thereof; enjoying the fruits of action becomes entangled in bondage. What idea the mind has, the thing takes it for itself; then it decides what is good and what is not. By their firm *vasanas*, people try to earn the four ends of life (*dharma*, *artha*, *kama* and *moksha*). As the followers of *Kapila* are discriminate, they realise that the Purusha as pure; but they maintain that the cause for the world is *prathana*. Many men of different schools of thought create their own ideas, condemn the opinions of others by blind faith in themselves and go on creating books propounding their theories. The Vedantavadins, firmly believing that all the world is nothing but the Brahman and that there is nothing other than that, assert that by this firm belief and the glory of reticence, control of the senses etc. salvation can be attained and by no other means. The vijnanavadins self-deluded assert that the reticence, control of senses etc alone lead one to salvation. The Aarhats (the Jains etc) and others created peculiar principles and propounded their petty theories. Just as bubbles appear in clear waters for no reason whatsoever, all these born with no rationalism,

spread like wildfire. Just as the vast ocean is the source of all gems, the mind is the source for all these theories. Nothing is sweet or its opposite; the moon is not cool; the Sun is not hot; fire is not full of heat. What one practises for long, it appears to him thus. Those who want eternal happiness must then immerse in the Brahman, which then they become sure. Then, the mind will not go in for mean things like that of the boy, interested in playthings only. Rama, never think of the *drisya*, the unholy, the false, ignorant, dreadful far-spread due to ignorance and the cause of bondage. If the *drisya* covers Pure Consciousness it is bondage, illusion, ignorance and the utter dreadful state. The mind is full of *drisya* and hence is the cause of delusion. Make the dirty false form of ignorance, the mind quite pure and serene. Immersion in the *drisya*, born naturally and experienced automatically, is the intoxicated drink of *samsara*. The wise call the form of *drisya* as *avidya*, ignorance. If the cloud covers the Sun, none can see the Sun. In the same way, if the *drisya* covers the beings, they can not see the Brahman. The *drisya*, ignorance comes into existence by itself like the tree in the sky; by mere wish. By the non-wish of any thing, by the power of the knowledge of the Self, detachment develops on all things. With the correct understanding, the false understanding disappears; then the Pure, changeless, real understanding the highest and the true form of Self is realized. In the Brahman, there is no existence or non-existence, sorrow or joy. In the lonely real form, it is attained by the being. It is unattainable by egoism and identification with the body and the senses, the cause for all ill-happenings. One who never identifies himself with the body and the senses, one who does not

possess the never ending *vasanas* and one who is full of good will realize and become the Self. Due to the doubt in the rope, the serpent exists; so imagining a false thing, the Brahman creates in itself bondage. Just as the sky appears in different forms during night and day, the Brahman wears different forms. The Brahman is always for happiness, as the Brahman is all-great, self-existent, devoid of any thing else and devoid of all delusions: Just as in a vacant storehouse of paddy, one may, in darkness, find a lion and be afraid of, in the empty useless body, the fear of death is born. When examined carefully by the light of knowledge, no lion appears; thus when the body is carefully understood, there ceases the fear of death, or the bondage of *samsara*. In thick darkness under the shades of trees, boys of ignorance may find the *betala* and be afraid of him; in the same way, to the ignorant, there may be the fear of the world and the body and death. By the tricks of the mind, one gets the illusion of riches and poverty, happiness and unhappiness etc in a moment and in a moment, they cease. By embracing and desiring coaction, even the mother becomes wife and gives the sexual pleasure; if one has the idea of the mother, even wife makes one forget the sexual pleasure, the very idea of which ceases. Thus the wise know that the objects give results as per our idea of them; so they treat all as the Brahman. As long as the mind thinks the objects as such, so long they appear in such form and give such result. Every thing in the world is false and vain, but as people see them, they appear so and give such result only. One may think the cloud in the sky as a lady-elephant and by imagining himself as a male-elephant will run after it. Therefore imagine all the objects of the world as the objects of a dream, or do

not treat them as such or just ignore them as you ignore them in sound sleep. Remain always in your true form, the Pure Consciousness. As the gem is incapable of prohibiting the reflections unlike you, who are quite capable, the reflections may appear, but they will never harm you, the gem. Rama, firmly believe that the world which reflects in you, the Brahman, is quite false and never identify yourself with it; or treat it as no other than the Self. Confirm the real form of the Self by Self itself. May the objects reflected in your mind, the beings of the world who have only the bodily sense, cease to influence your mind with attachment. In the pure marble, many peculiar forms may be reflected, but it remains as pure as anything, devoid of peculiarities; in the same way you are the most Pure Consciousness devoid of all attachment, though you act in the world in accordance with the result of previous deeds. (1-64)

22. The Glory of the State of the Highest Bliss

Pondering over the glory of Self, getting rid of the mind of activities, and leaving aside contemplation one becomes pure and serene. Never thinking of the world, the likes and dislikes, seeing the seer and the sight as one, and never seeing them as different, One becomes pure and serene. With the utmost attention and concentration on the Brahman and the most indifference towards the path of worldliness, one becomes pure and serene. With the highest renunciation till the end, on the good things as well as the bad things, pleasures and pains (good and pleasing at the time of enjoyment and afterwards bad and painful) one becomes pure and serene. By being one with the Self, by destroying the sky of ignorance and by utter cessation of the pleasures of the flesh, one becomes pure

and serene. When all avarice is destroyed with the utter destruction of desires and fickleness, one becomes pure and serene and full like the river in the rainy season. Cutting asunder the net of vasanas by the sword of renunciation just as the rat cuts off the net for birds, and clearing off the heart of dust and dirt, one becomes pure and very serene. Just as the paste of the *kataka* seed clears water of dirt, knowledge makes the mind pure and serene. By detachment, disassociation, desisting dualism and dejecting any other prop than the knowledge of the Self, the mind gets out of ignorance, just as the bird from the cage. When all doubts subside, the mind becomes devoid of illusion and full inside shines bright like the full Moon. With the cessation of the wind, the ocean becomes calm; the mind of the knower of the Self becomes pure and serene with equanimity all over, which is the highest beauty and the greatest virtue. To him, the mind-confusing ignorance vanishes just as thick darkness vanishes with the rise of the Sun. The pure sky becomes bright with the spread of the rays of the Sun, the lotus of discrimination shines bright in the lake of the heart with the rise of the Sun of Pure Consciousness. To him increases the quality of virtues, the fair and the fascinating and his mind becomes cool and serene like the rays of the Moon. Why many words, like the interior of the pure sky, he becomes devoid of both birth and death. He becomes the full knower of the knowable. In the eye of the realized soul, even Brahma, Vishnu and Siva become pitiable souls. The mind of the realized soul gets rid of egotism, it will never be confused with the ups and downs of the world just as the waters of the mirage will not tempt a wise animal, Due to the effect of vasanas, the beings rise and fall like waves in the ocean. Birth and death

are only to the ignorant, not at all to the realized soul. The world with all its appearance and disappearance is only to the ignorant and not to the wise; so the knower of Self enjoys the world, by which he is not bound whereas the ignorant is bound by it. Whether the pot is there or not the sky remains forever. Thus whether the body is praised or blamed, the soul remains without birth, death or changes. Just as with the Moonrise the mirage disappears, with the growth of discrimination, the false and illusory vasanas disappear. "Who am I? How did the world come into existence?" So long as one does not think and does not solve these questions the false ghostly world remains troubling forever. He is the real seer, who looks at the world as false and essenceless, born of false illusion and is responsible for all sorts of dangers. He is the real seer who sees that the woes and worries of all kinds are only for the body and not to Self, the real full form of reality and who is above all illusions. He is the real seer, who sees the whole world of the endless quarters as the Self spread all over. He is the real seer, who sees himself as the smallest millionth and millionth part of the end of a piece of hair, though all-spreading. He is the real seer, who sees the whole world of all beings as nothing but the Pure Consciousness and sees the world as not different from the Brahman. He is the real seer, who sees the Chidatman the all-powerful, the endless and the only One, in all the things of the world. He is the real seer who sees that he is not the body, full with worries and diseases, possessing birth and death. He is the real seer who sees that his glory is all-pervading up, down and sideways and that he is second to none. He is the real seer, who sees the world as bedecked in him like the gems woven together by the string, and who sees that

Strung

the mind is not himself. He is the real seer who sees that there is absolutely no egotism, no world except the Brahman and who sees his own real form. He is the real seer, who sees the three worlds as his limbs as the waves are the limbs of the ocean, and actually experiences them so. He is the real seer, who sees that the goddess of the three worlds as pitiable, ruled by the power of Pure Consciousness and very delicate as his youngest sister by his keen observation. He is the real seer who sees with the best eyes the ideas Yours and Mine as of the Brahman. He is the real seer who sees Pure Consciousness, devoid of senses the all-spreading throughout the length and breadth of all the worlds. He is the real seer, who sees and experiences happiness and unhappiness, the qualities of discrimination etc as himself. He is the real seer, who sees the world as the Brahman, full and ever joyful and who thinks that there is nothing to be shunned as sorrowful and nothing to accept as joyful. He is the man, the realised soul, who destroys the idea of acceptance or rejection as he possesses firm knowledge that the world is the form of Sat, reality, the understanding of which is beyond logic, beyond doubt and beyond suspicion. He who like the sky has only one soul, though spread in all things as full, without having their form or any attachment to them is the worthy Maheswara, who enjoys unalloyed joy ever and anon. One who is free from the three states of waking, dreaming and sound sleep, who is fine and a fine friend of death, who treats all quite equally and who is firmly established in the fourth tureeya state deserves our prostrations richly. I offer my salutations to the one, who is beyond birth and death, who holds the greatest idea that the whole world is no other than the Brahman, the creator, the sustainer and the destroyer

of the worlds, who is the personification of the final knowledge and who is Parama Siva Himself. (1-42)

23. The glory of the town of the body

Rama, the realized soul automatically rules over the kingdom of the body like the potter's wheel which moves till the power of the potter drives it, but is unaffected by the good or bad of the kingdom. Like the pleasure-garden the body-city is for the pleasure here as well as hereafter (for Bhoga and Moksha also)."

Sri Rama :- "Sir, how is the body called the city or the town? How is its ruler always happy?"

Sri Vasishtha :- "Rama, the body-town is very beautiful. It is the place of enjoyment for the realized soul. It shines very bright by the realization of the Self. The body-town is famous by the eye-windows, the bright lights of senses, of the different worlds within and the hand-wide path supplies articles of the feet-forest. It has the creepers-like hair, shining bright by the skin and its tissues and the thigh-pillars, to which are attached the hard-skinned feet. The privacies inside the outer skin and the sprouts of the joints of the sinews make the body-town fair. Covered by the forest of hair, the secret organ is downward. The two eye-brows like black leaves, the white lotus-like forehead, the flowery lips, delicate plantain-forest-like face, surrounded by the lilies-like eyes, and the mirror-like wide cheeks make the body-town beautiful. It has the lake-like chest and the lotus bud-like breasts and hair-predominate shoulders shining like the pleasure-mountains. The body-town has a deep belly-pit, into which are thrown food-stuffs as per the previous fortune or misfortune, the result of good or bad deeds. Through the eye, ear and other

gates the citizens the enjoyment-mongers enter the body-town. By the life-winds entering through the neck-holes, the town becomes noisy. The body-town is bedecked by the gems bought in the heart-market, tested by the diomond-traders, the contemplators accepted by the eyes etc. the objects like the sound etc make the town decorated. The townsmen are there in it in the form of life-winds entering and going out through the nine gates. The face-entrance is full with partly or a bit seen pieces of teeth. In it the tongue-demon, Chandika eats different kinds of victuals. The ear-well is filled with long grass-like hairs. Moreover, from the fetter-like anus-bone, the place around spread like a forest. Miraculously the dirt of the town is thrown out of the down holes. In the pleasure-garden of the mind, the good lady Contemplation of the Self roams. The fickle sense-monkeys are tied up tightly by the skin-ropes of intellect. The body-town shines bright by the smile-flowers born in the face-forest. To the knower of the body and the mind, the body-town is the place of beauty and happiness and the means of attaining Godhead. The same body-town is the fountain of sorrows to the ignorant and joys to the wise. If the body-town is destroyed the wise man takes as the destruction of a mean thing and not the main thing. If it remains, he treats it as the fountain of joy but not sorrow. He gets from it both Bhoga and Moksha (enjoyment and Eternity). The knower of the Self treats it as his chariot and roams over it in the world tactfully. So, it is a chariot to him. He is much benefited by it as he gets all the objects for his sense-pleasures, friends and relatives, enjoyment and Eternity by it. The wise man devoid of sorrows and worries, rules over the body-town living in it like Indra in Amaravati quite happy. The mind-elephant

of the wise man will never fall in the pit of birth and death; the wise parent will never give his daughter Prajna in marriage to a man of low birth and vices like avarice, injustice, etc following the advice of miserliness. Rulers of other towns of ignorance can not invade or encroach upon the wise man's body-town. The wise man cuts asunder the creeper of keen interest (*aasakti*) the root of the fear of the enemy and the sorrow of *samsara*. The wise man will never get entangled in the whirlwinds of the river of avarice, the sole cause of happiness unhappiness and sorrow and the cruel crocodile of the enjoyment of different desires. The wise man will always witness in and out, the Self only and takes his sacred bath in the confluences of holy rivers of the knowledge of the Self. The wise man never indulges in the motley crowds of mean people - the senses - and the sense-objects that appear fascinating due to indiscretion but is dead against them. He always resides in the harem of contemplation quite happy and contented. Rama, to the knower of the Self the body-town gives always joy like Amara-vati the capital of Heaven, the body-town is the giver of pleasures to him earthly as well as heavenly. With the existence of this body-town, every other thing exists; with the destruction of this body-town nothing else is ^{in the world} least destroyed, then does it not give joy? Even if the pot is destroyed, there is no destruction either to the sky in the pot, the sky above or the endless sky; nothing is destroyed to the man of wisdom even if the body-town is destroyed. The wind will not touch the pot even when it is existent. How will it touch when it is not existent? Thus, the Jiva will not touch the body even when it is existent and harm the wise man. How can it harm him when the body is non-existent? The soul of the wise man, though all-spreading, living

in the body-town of the wise man enjoys the fruits of the previous deeds, and later becomes One with the All-Soul. Though the wise man appears to be doing all things of the world really he does not do any thing. The All-spread Self, for the pleasure of enjoyment to the knower just ascends on the aeroplane of the lotus of his heart and enjoys the cool fair limbed lady called friendliness towards all. Like the twin star Visakha near the moon on both sides the dear ladies Truth and Oneness give the knower high pleasure always. Like the Sun from above the sky looks at the forest surrounded by creepers, the wise knower of the Self looks at the worlds, full of sorrow and suffering. He shines resplendent like the full moon satisfying the wishes of the quarters and the fascinating with all riches. Just as the *Kalakuta* poison was not only not harmful but became an ornament to the neck of the great God Siva the pleasures enjoyed by the knower of Self will never be harmful to him but they add to his glory. The knowledge of the thief as thief makes him our friend and not an enemy; thus the worldly pleasures after one knows them fully as vain give him only joy not sorrow. Like a man separated from his spouse gone to a far off land looks at people unattached, the knower of the Self looks at the kith and the kin and their riches unattached and unconcerned. Just as the travellers look at the multitudes of people unconcerned, the knower of Self looks the actions of the world unconcerned and unperturbed. Just as people look at the happenings to others unconcerned, the knower looks at all happenings of the world unconcerned, unattached and unperturbed. The knower of Self never controls his limbs from enjoyments due to Prarabdha and never aspires for any thing other than what is due to him as per Prarabdha. He remains always full and satisfied.

Just as the blows of the fully spread Peacocks' tails will not harm the mountain, the knower of Self remains quite unaffected by the woes and worries of the worldly happenings. The knower of Self shines like the emperor of all emperors as he is undoubted in his knowledge and as his desires and curiosities completely vanished and as he has no delusions of the body. The knower of the Self, the Full Self enjoys in Full Self, the Full Self like the Ocean of milk in the Ocean of milk. Just as people laugh at the mad man, the wise knower of Self laughs at the pleasure-mongering senses and the poor brainless lovers of the pleasures of the senses. Just as people laugh at those who aspire for the ladies, who were fully enjoyed and left over by their lovers, the wise knower of Self laughs at the senses which desire the enjoyment, which he shunned. Just as the wild elephant is controlled by the prick of the big needle, the mind, leaving aside the glorious enjoyment of the Self runs after the foolish pleasures of the fickle senses must be fully controlled by the contemplation of the Self and communion with the Self. When the thirst for lust takes control over the mind, it must be nipped in the bud just as the poisonous plant is rooted out and thrown at a great distance, the moment it is found. The thing baked by the Sunstroke becomes nectar when it is drenched in water. Thus the mind that is dried by rigorous austerities for long is made fully satisfied even with the smallest enjoyment, as the highest. The full flowing rivers treat the small waters of the small showers as of no significance at all, the full enjoyer of the Self feels that even the greatest worldly honour is nothing for him. Just as the great ocean, filling the world with its waters will be always receiving the waters of the rivers, the wise knower of Self also will

be receiving the ordinary men. The king who is set free by the enemy is very much satisfied with mere food; he never considers his own kingdom great though not occupied by the enemy. Thus, the controlled mind considers even food got by begging, by far, greater than before. One must somehow conquer the senses by all means and by all efforts as they are the enemies even by crushing the hand with the hand, grinding the teeth with the teeth or so. The senses are the greatest enemies even to the highest scholars. Hence they must be conquered first and foremost, in full. In the whole world, the conquerors of the mind are the luckiest; they are the real men and the great souls; they are the liberated and they are the experts in Self-realization. The vicious mind-cobra roaming very proud in the heart-hole lives hissing ferocious. One who destroys it by his form of Fullness and Oneness is the Great Soul. I salute to him always. (1-61)

24. The Reality of the Mind

To conquer the sense-enemies, crowned in the worst hells, equipped with the mighty elephants of sins and full with the arrows of avarice, is a very difficult task. First they ungratefully destroy the very body, which they adore; they accumulate the mountains of sins; they are the worst unconquerable enemies. The sense-falcons entering the nest of the body are too fond of the meat of the objects of senses; They possess the wide wings fierce and they work havoc. Whoever catches hold of them with the ropes of discrimination, keeps his limbs in peace and serenity quite safe as the falcons can not harm them just as the rope can not harm the elephant. Living in the wretched body-town, one who earns and amasses the money of discrimination and who keeps himself above the

temptations of the first happy and the next dangerous sense-pleasures will never be defeated by the sense-enemies. The owner of the body, the house of nature and the controller of the mind possesses such happiness as the emperors of countries can never get. The man who controls his mind, rules over his body and keeps the sense-servants under his command, conquering the mind keeps his keen intellect ever flourishing like the creeper in the spring season. One who subdues the pride of his mind, conquers the sense-enemies and remains pure and serene finds his desires for the enjoyment of sense-pleasures dwindle just as the lot in winter loses its glow quick. As long as the mind is not conquered by the strong practice of the One of the Soul, in the thick darkness of the worst ignorance, the fierce ghosts of the vasanas of the mind will ever be on the increase. The good mind of the great man of discrimination serves him as his loyal servant by carrying on his commands, wise minister by making him perform good deeds, a dependent king by helping to attack the enemy, a dear lady by showering love pure and noble and a holy father by perennial protection. By dint of faithfulness, the mind is the dear friend of the discriminate; the mind is the father of the man as its command is to be carried on like the command of God as stated by the Sastras, as it appears in the form of Pure Consciousness and is to be worshipped for its kind friendly and discriminative intellect; it is this mind-father that leaving aside the mind-form confers upon the man the knowledge of the Supreme Self. This mind-gem shines resplendent well tested on the gem-stone of the Sastras, well thought over till self-realisation, well established solid and stupendous by its everlasting knowledge and praised by the great stages of knowledge and which

very fair and fascinating. This is the axe that cuts into pieces the tree of births; this gives one eternal happiness, this mind-minister keeps on one in the performance of good deeds till the end. This mind-gem is made impure by the dirt of sins and misdeeds; make it pure by washing with the water of discrimination; see that it shines resplendent for the attainment of salvation. Like indiscriminate idiots, drunken and down-trodden dullards unconscious, do not fall to the depths of dangerous dreadful dirty drains of dubious samsara. The delusion of the world is full of dangers. It is fatal. Never neglect it; cure it; it is a deadly disease. Knowing the Truth by your intellect and depending upon your discrimination, defeat the sense-enemies and cross over safely the ocean of Samsara. 'The bodies are false, joy and sorrow are false. What is the use of conquering them?' So thinking never follow 'Dama, Vyala and Kata' Follow Bhima, Bhasa and Dridha. You can then attain joy. Completely give up the idea 'I am the body.' It is a false decision to think that you are the body. Rely upon the pure Self-realisation. Then come and go. Eat and drink. You will not be bound. You remain ever liberated. (1 21)

25. The Story of Dama, Vyala and Kata

Oh Rama, you are in the world pleasing all. You are in quest of the greatest thing. You are trying your best to achieve it. I asked you not to follow the example of *Dama, Vyala* and *Kata* but to follow that of *Bhima, Bhasa* and *Dridha*."

Rama :- "Yes, Sir, kindly tell me the two, the one that I should not follow and the other that I should follow in detail. Your fine words give me great consolation just as the cloud to the peacock."

Vasishtha :- "Rama, I will elaborate both follow the one you like and reject the other which you do not like. In the wonderful nether world, there lived king Sambara ruling over the demons. He was an ocean to the gems of *maya*, illusion. He constructed the dwelling places for the demons in the pleasure-gardens of the sky. He created the duplicate Sun and the Moon and gave light and moonshine to his people. The greatest gems of the highest order lay like pebbles easily available as ores in his kingdom. He made the demons rich and glorious by many kinds of money. He had ladies conquering the gems in lustre and the heavenly damsels in music in his palace. The trees in his pleasure-gardens were as bright as the disc of the full Moon. His pleasure-garden-lake was full with fully blossomed lotuses and was fierce to the love-lorn. The sounds of the gem-swans and the beauty of the golden lotuses invited the Sarasa birds to his fold. He created at the top of the golden trees fine lotus-buds just flowering fully. On the *karanja* trees of his pleasure-gardens, the *mandara* trees falling appeared bright. By means of a machine (called *tarku* or *Kartani*) he used to conquer even Indra along with the demons. He constructed the sweet bower in his pleasure-garden with the flames of fire making them cool and magnificent. His pleasure flower garden spreading far and wide conquered even the Nandana forest of Indra. By his illusion he used to steal the *chandana* trees of the Malaya Mountain fully encircled by the ferocious cobras. The beautiful ladies in his harem conquered the glow of gold by their fascination and the beauty of the world by their elegance. His front-yard was replete with wonderful varieties of beautiful flowers in heaps. His playful mud-made Siva conquered even the wheel-handed Vishnu in battle. The sky of his

town shone with the lustre of the gems-like stars spreading. Throughout the night the sky of the nether world shone with hundreds of moons. When he worships the idol of God he carved, the demons sing songs of war, fierce and famous. By his illusory *Iravata* elephant, he used to drive away the real *Iravata* elephant of Indra. His harem was full with the glories and beauties of the three worlds. He shone bright with all riches, glories and praises. His severe orders were at once carried out by his dependents. He was a dread to the gods; he possessed armies invincible to the gods. When the so powerful demon of many illusions was asleep or was out of station, the gods used to rout his armies. To safeguard his interests, he appointed *Mundikrodha*, *Druma* etc. as his commanders-in-chiefs. But, seeing the opportunity the gods killed them like the falcon killing the *kalavinka* birds. Just as the fierce ocean creates dreadful waves, Sambara created many more chieftains. The gods killed them also. Then growing very angry upon the gods, Sambara decided to somehow wipe out heaven and the gods altogether. Hearing his decision, the gods in great dread ran and hid themselves in the interior of the forests of the Sumeru Mountain, just as the small animals hide themselves with great dread when they happened to see the lion, the carriage of Gowri. The minor gods were crying; the heavenly damsels were found with tears in their eyes. Sambara made heaven a vacuum, reduced almost to ashes like the world destroyed by the Great Deluge. He burnt the city of Indra and taking all the valuables he found, he went to his world. Though the god-folk ran away from heaven for sometime, later they gathered planned and routed the commanders of Sambara, who was again angry with the gods. He searched the three worlds

for them to rout them but he found them nowhere just as an unlucky sinner can not find out the ore of gold however much he tried. Then he created three demons mighty and malicious resembling in appearance the god of death, to look after his army. They were created by maya, illusion; very strong and sturdy, they were the carriers of trees as weapons of warfare; they looked like confused mountains. They were Dama, Vyala and Kata. They were just like moving mountains. As they had no previous births, they had no previous actions. They were devoid of fear, doubt and retreat. They were just moving creatures; they had no other principle or dharma. They came into existence by the illusory powers of Sambara and the inner Pure Consciousness taking shape thus. They, thus born followed deeds as they happened like blind sheep. Just as the boy moves his limbs when he was not in sound sleep, they performed actions devoid of vasanas and self or egotism. They do not know either the sudden fall of the enemy on them or their fall on the enemy; they do not know running away from battle, they do not know birth or death, victory or defeat, or war as a matter of fact. But they attack the enemy in front of them with blows that turn even mountains as dust. Sambara was pleased with them. He was confident that he would beat out the enemy by their help. Sambara was confident that his army strong and stable under the shades of the trees of the shoulders of the three demons could withstand the onslaughts of the gods just as the Meru Mountain stands firm in spite of the blows of the teeth of the elephants carrying earth from the eight quarters." (1-44)

26. The warfare of Dama, Vyala and Kata

So thinking, Sambara sent his armies to rout the gods under *Dama*, *Vyala* and *Kata*. Making terrific

noise with many weapons of warfare, the demons from all quarters went to wage war like mountains with wings. The armies of the demons filled the place between heaven and earth and reduced the Sun's light by beating him with their hands. The armies of the gods also came out of the hide-outs with dreadful sounds of the deluge. Then fierce war broke out. The heads with earrings were cut off and cast away just as at the time of Deluge the Sun and the Moon were cast out. The mountains echoing the heroic cries of the war-heroes began to appear as moving by the fierce wind of the great Deluge. Stricken by the strong weapons of warfare the caves of the mountain, in which the lions hiding were very much afraid of and made roaring sounds. Like stars fallen from the sky at the time of Deluge, fumes of fire produced by mutual clashes of the weapons of warfare fell everywhere. The inhabitants of the shores of the ocean were wonderstruck with the showers of rain of blood and meat thrown asunder by the betalas, as tall as the tallest palmyra trees. In the sky, made dustless by the flow of blood, with mutual fierce striking of weapons, the crowns of war-heroes fell pellmell and appeared as the Suns. The demons with big physical forms wearing trees in their hands began to cut into pieces even great mountains filled the quarters. The stones of mountains fallen by the stroke of keen-edged swords fell as dust like the mountains that were burnt to ashes at the time of Deluge. The gods in great numbers as they increase at the time of the *astwamedha* sacrifice approached the demons, like the wind approaching the clouds, when they were not in good spirits due to their spoiled weapons. The gods fell upon the demons so suddenly as the cats fall upon aged rats. The demons also like wolves catching hold of men who ascend the trees

for fear of being caught, caught the gods. Both the demons and the gods appeared like wavering trees of the blossoming forest possessing the trees of shoulders, the flower of weapons, the sprouts of swords etc. Just as the wind fills the forests of the Sumeru mountain with flowers, the two opposite sides filled the quarters with weapons of warfare. The war of the demons and the gods, filling the space between heaven and earth like the mosquitoes filling the *udumbara* fruit became fierce. Then the quarters were filled with the fierce noise of the elephants of the rulers of the quarters as high as the palmyrah trees, like the fierce noise of the great Deluge. That fierce war-noise looked as though the sky was filled with earth at one place, at another place it appeared as fierce clouds with the burden of water and at still another place as if it can be caught with the fist of the hand. The weapons made to pieces by the fall of chariots over them looked as if they were actors singing to the tune of rhythm. The sound of the men of broken hearts and the cowardly men appeared as harsh. It was heard as more fierce than the sound at Deluge at the end of the day of the creator, produced by the combination of the fire and the wind, the real cause of the great Deluge. It also appeared as the sound of the Meru when it was melted by the fire of the twelve Suns. It was like the sound of a great and wild waterfall, to which the beings go when shaken by the great noise produced by the attack of two great worlds. The war-sound was like the sound of wind coming from the wings of mountains moving. It was so fierce that the caves of the mountains appeared as ruined. It was like the sound of the ocean of milk when it was churned for nectar; it was like the sound produced by the gods and the demons when nectar came out with great

joy of achievement, which spread to all the seven islands. The two angry armies fought ferociously. The demons taking the lead destroyed the towns, villages etc. With the cries of the demons torn to pieces by keen-edged weapons of warfare, the quarters were filled. The dust of the weapons struck with each other filled the air. The peaks of the Meru were falling with the strokes-sounds of the *bhusundi* weapons. In the whirlwinds of the ocean of the battle like speedy arrows the straws of demons and gods floated. The gust of wind cut the lotus-like faces of the demons and the gods. The waves of armies covered the entire sky. The men in planes fell down beaten by the fierce winds. In the floods of the ocean of arrows the heavenly towns like *Amaravati* were wiped out of existence. With the war-cries of the heroes, the whole world was shaken. With the strokes of the mighty feet of the enemy, the towns of *Indra* fell. The cries of the ladies and the sounds of their bangles mixed and spread in the homes. The demon-army looted the houses of the gods and they were drenched in the waters of the arrows. Drenched in blood-bath the heroes appeared dreadful and people ran away from their sight. Sometimes the lords of the quarters hid themselves like black bees in the lotuses for protecting themselves from destruction. Next they used to appear again with *Yama* and others to rout the enemy. By the movements of the demons who were like mountains with big wings people died and some cried aloud 'dead, dead'. With the blood-flow of the streams of the demons, earth, sea and the hills became blood-red. The mountains like the Meru were fierce with the ruined towns, cities, kingdoms and forests; they bore the dead bodies of innumerable demons, elephants, horses etc. and other beings. Like tall palmyrah trees

the elephants were seen with heaps of arrows. Beaten with fists, the big elephants were running hither and thither. Just as the mountains with the fierce rains of the Deluge get ruined, the mountains get ruined by the blows of the weapons of warfare. The demons became burnt to ashes by the flames of fire, fierce and ferocious. The fires became extinguished by the oceans brought with the cups of hands. The fire flaming terribly made even stones thrown by the demons fiery; even mountains melted with fires flaming with the fuel of the trees of the forests and began to flow like water. It appeared as if it was the night of Deluge with utter darkness formed by the arrow-mountains. The spread of light of the illusory Suns made the dark night-cloth a bit yellow. The illusory rain of fire extinguished completely the illusory rain of the clouds. The rain of the form of mountains was extinguished by the rain of weapons like the vajras. The warfront was made sleeping as well as waking by the war of weapons, which inflicted heavy losses on both sides. There was a non-stop flow of the weapons of saws like trees; the place was full of darkness by the absence of flames of fire and fierce by the war of the arrows of the creator. Light and darkness shone alternately. The sky was full with the weapons of the demons and the gods; the place was thick dark with the rain of stoneslike weapons and with light of fire of the firelike weapons. The chariots touching the moon with their flags, possessing the sound of the wheels crossed over even the Sun-rising and Sun-setting mountains. By the strokes of the vajra weapons, innumerable heroes on the side of the demons fell down dead; but by the spell of Sukracharya's Sanjivani they were brought back to life again. The gods were routed at one place; their banner of victory was unfurled at another place.

People looked at the sky with raised necks to see the great garlands of Ketus and the auspicious planets. They see and get grieved looking at the inauspicious things. The whole place between heaven and earth was red with blood. Due to the unavoidable war the world appeared as the red fully blossomed forest of the kimsukas. The place was an ocean of dead bodies. Dead bodies were hanging from the tops of all trees. The rays of the Sun entering the arrows shone bright. The sky was filled with the forests of arrows as tall as the palmyrah trees, with the sprouts of iron parts, with the wings of flowers blown by the winds self-created. The moving shoulders of the dead bodies as wide as mountains caused the fall of the clouds, planes, gods and the stars. The tops of arrows, lances and maces, always got pierced through the dead bodies. The sky was full as if with the pieces of walls fallen from all the worlds. The war drum as if at the Deluge sounded non-stop. The elephants of the quarters made different sounds. A long mountain of demons was dragged by the hand of Vinayaka. The groups of Siddhas, Sadhyas etc. running for fear of the demons met occasionally and were numb. The other heavenly beings took to their heels for fear of being caught by the demons. Thus the war grew in ferocity. Then blew a fierce wind, that cut to pieces the limbs of the people mountain-like by the fall of the vajra, the forerunner of the fall of the gods and the destroyer of the sounds of the birds living on the desire-yielding tree, and spread to the quarters. (1-58)

27. The Words of Brahma

As the fierce war was thus going on like the Ganges flowing from the sky, blood flowed from the bodies of the gods and the demons. Dama surrounded

the gods and produced a shrill sound like the lion; Vyala with his hands destroyed all the places of the gods; Kata was destroying the gods. The gods were with reduced strength, while the Iravata took to heels, the strength of the demons growing like the mid-day Sun, suffering with wounds, with bodies full with blood began to run away like the waters when the hindrance-shore was cut off. Like roaring lions Dama Vyala Katas then chased the gods like fire chasing the fuel and catching. The gods hid themselves so carefully that the demons could not trace them out. The demons then returned to the nether world and informed Sambara of the plight of the gods.

The gods disappointed and dissipated went to Lord Brahma to find out from him the way of conquering the enemy. Like the Moon in the waters of the ocean at the evening dawn spreading its red colour all over, they stood around Brahma, who shone bright amongst their red faces. All the gods saluted Brahma and told him of the birth and destruction wrought by Dama Vyala Katas. Hearing their tales of woe Brahma consoled them after thinking over the matter for a while. He said "After hundred thousand years, Sambara will die in the hands of Vishnu. Till then wait, be calm. Somehow drag on the war from your hiding places. The demons become egoistic due to their success, like the reflection of the face in the mirror. They will then be bound by *vasanas*. Like the birds caught in a nest, when they were caught in egoism, they can easily be killed. Now they are happy as they have no *vasanas* of any kind. You are now unable to conquer them. Those who are bound by the ropes of *vasanas* and the threads of endless desires and are slaves to them, fall down like birds in a nest. It is impossible to conquer those whose *vasanas* are

destroyed, whose minds are not attached to any thing and are calm at the pairs of opposites and who always feel the Oneness with every thing, as they are great souls. One who is full with *vasanas* and egoism, however great or scholarly he is, is sure to be vanquished even in the hands of a boy. 'This body is mine. These limbs are mine. These are my wife and children' One who is immersed in such ideas as these is the target of all dangers like the ocean to all waters. Thinking the all-spreading and all-knowing Self as the body, one becomes a slave to birth and death. One who thinks that the endless and the peerless Atma as the body is the destroyer of himself. If there is anything other than the Atman, one is justified in possessing *vasanas*. The source of all sorrow is the belief in the *asat* as *sat*; likewise the source of all happiness is the belief that the *asat* can never be *sat*. The mosquitoes can not conquer the flames of fire; in the same way you can not conquer them as long as they do not possess egoism. One who thinks that with the death of the body the soul also dies becomes a prey to birth and death. He is conquered by others. One who is firm in the eternity of the soul and the perishability of the body stands like the Sumeru though he is only a mosquito. The *vasanas* become strong and ruin one; when there is one there is duality. So see that the demons develop *vasanas* 'this body is mine. I am the winner etc.' in them. All the woes and worries are the fruits of avarice. The ropes of *vasanas* bind one to attachment of the world. Therefore, the increase of *vasanas* increases sorrow; their decrease decreases them. Man is bound by avarice like the lion bound by chains. Then man however great he is is undone by this vice. To catch the bird jiva living on the tree of the body, ready to enter the nest of the heart-lotus, the nest of avarice is

spread. Like the bird bound by strings and made unconscious by shock is dragged by a boy, the man bound by the ropes of avarice is dragged by Yama. There is no use of your arms and your war. Make all efforts to create in the minds of the enemy increase of egotism. Swords or Sastras or arrows can not kill one without egotism. In course of time the enemy will develop vasanas full of egotism, which only will kill them. Till they become fully egoistic, drag on the war somehow. Then you can conquer them.

Just as the moving waves are in the ocean in the form of water, the world in the form of oneness or manyness is in the flow of vasanas. To conquer it, you must cure the disease of vasanas." (1-41)

28. Dama Vyala Katas wage war again

Just as the wave disappears in the shore making sound, after thus speaking, Brahma disappeared. Taking the fragrance of the lotus, the wind blows over the forests. Thus, the gods after hearing the words of Brahma went to their abodes. They took rest for a while in their homes like the black bees take rest in the lotuses. Then the gods at an auspicious time made war-sounds like the big clouds at the time of Deluge. Then there was fierce war between the demons and the gods in the sky, on earth and in heaven. From both sides were hurled swords, arrows, mudgaras, musalas, saktis, moving axes, speedy wheels, conch-like weapons, stones of the vajra mountains, fiery trees, arrows possessing the faces of cobras, falcons etc. The river of arms, flowing with the waters of weapons of warfare made by illusion, confused and confounded by the stones and trees that fall in it engulfed the four quarters. The waters of the war weapons covered the Meru, resembled the Ganges on the Meru mountain and weapons like ulmukas, soolas,

swords and arrows etc. flowed under the vast current. The war-river was full with illusion like the five elements. Men were drowned in waters; burnt in fires; blown by winds; thrown into pits. The places were filled with the dead bodies of the demons and the devils. The invincible illusion appeared and disappeared. It was in many forms. Some were making even mountains as dust with mountainous weapons; some were creating oceans of blood; on the heads of such heroes on both sides fell lances resembling the palmyrah forests. Both sides threw mountains on the others though mountains fell upon them. The war-front wore the garlands made by the ends of nails of the teeth of the saws that cut into pieces. The lions of arms fell from above. The poisonous snakes burn by the heat born by the flames of poison of their eyes, the quarters, showing the twelve Suns as if at the time of Deluge at the same time appeared as though it was a great ocean spread by the wide mountains flying on the four sides, shone bright. The whole world got confused by the waves of the ocean, which produced great noise by the streams of rivers of weapons that covered the Meru, harsh by gems and crocodiles etc. and which was full of chaos inside. The sky above the war made confused by the weapons of warfare as big as mountains, by the illusory bird-kings; by the mountains lifted up by force and thrown hither and thither, appeared as full of ocean for a while and some times by great fires, the Suns, and darkness. The whole world appeared as though it is unbearable by the wide arms, the fire-mountains, spread by the *gudaguda* sound of the Garudastras and the places of the gods and the place in between earth and heaven. The demons flew up from the top of the mountains like birds. The gods fell down from the

sky like stones at the time of the Deluge. The gods and demons, with keen-edged weapons stuck to the bodies looked like forests, possessing the fire-like thirst for burning and shone like mountains. Rama, the hero called the sky above the Sumeru Mountain seemed to touch the hand of the heroine in the form of dawn, full with the blood-flow emanating from the bodies of the gods and the demons, mountain-wide. The gods and the demons rained on each other mountains, waters and arrows, keen-edged weapons of warfare and fierce thunderbolts. Just as the elephants sprinkle water from their trunks, both the gods and the demons fought with each other showering rains of war-weapons. Keen on war not letting down their spirits the two sides sat and fought on the backs of elephants rising to the skies. The whole world was full along with the mountains and quarters like the sky with clouds, the cut off heads, hands, shoulders and things, roaming like inauspicious crickets. With the cries of those whose backs were cut off, the weapons falling down with mutual attacks, with the stones thrown by the machines the earth was as if it broke down. The war-field was like the spectacle at the end of the great Deluge, with fierce sounds, produced by the attack on both sides with limbs, hard as the Meru filled with the rains of trees, weapons, mountains etc. The whole world was as terrific as at the end of the great Deluge unexpected and untimely, with places filled with scattered weapons, the army of water and fire underneath and the army like the Sun above, worse confused and confounded by the gust of fierce winds. The ends of all sides of the war-field were full with the roaring of lions coming out of their caves, echoing their sounds, roaming here and there like them with the blows of the weapons of war. The

world was full with the illusory rivers, oceans, fires of clouds, trees, the dead bodies of the gods and the demons, big stones and rocks, weapons of war blown by the gust of winds. The battle-field looked like an ocean full with towns of gods blown by winds, falling bodies of dead heroes, wide high-bodied elephants like the Meru blocking the way of men. The cave of the whole world, the place in between heaven and earth was ugly filling the sky with wicked sounds, drenching every thing with blood, behaving like the pisachas fond of blood. The fierce fight was then like the great samsara full of ignorance, creating dread even to stalwarts like Indra; in the Pure Consciousness creating the world only an ugly change of the same, causing sorrow and joy to the beings ready to die and which was impossible to cross to the gods as well as to the demons. (1-30)

29. The Fall of the Demons

The demons, deft in the art of destroying deeds, deeply interested in causing deaths, experts in sudden break-through fought the battle ferociously. The gods with illusory controversies, with peace and temporary cessation of hostilities, with stubborn fight, sometimes with successful retreats and sometimes courageously prolonged the war. Confidentially hiding some times, entertaining desire for peace some times, disappearing more often than not, they fought the first war for thirty years, the second for five years, eight months and ten days and finally the third war was for twelve days, during which both rained weapons of warfare incessantly. In the meanwhile the demon-trio Damavyalakatas became egoistic. Just as the mirror by its proximity reflects, by constancy they became egoistic. They began to think 'We must live

long; we must amass wealth etc.'. First they acquired the vasanas of worldliness, next, they were bound by the ropes of avarice, selfishness etc. Like innocent ladies they became attached to desires; illusion like the cobra in a rope, they fell in. They became lovers of their bodies and looked to its safety. As they became bound to the attachment they lost all courage. The increase in their vasanas decreased their strength and striking power. 'How to make the world deathless' was their objective. That made them lotuses out of water. They became at once attached to women, food etc. As the enemy's strength was high, their elephants became more fierce; the demons were afraid of death; they became insipid like the deer in the forest. They lost their optimism. They thought of somehow protecting their bodies for fear of death. So the gods easily put their feet on their heads. As the fuel is denied fire can not burn, they could not beat out even one god. They appeared like mosquitoes before the virulent gods. As the gods routed the demons they ran away from the war-front. As they ran they fell down like stars falling down blown over by a gust of wind. The demons in great numbers fell in the Sumeru shrubs, on the tops of mountains, on the shores of the oceans, in groups of clouds in the rivers in the forests, at the ends of the quarters and in the burning forests. The demons fell in the places destroyed by the gods, in the forests where lions lived and in the wildfires of the Meru forests. They fell in the lokaloka mountainous regions, in the other rocky places, in the watery places, in the towns of Andhra, Dravida, Kashmere and the Paraseeka countries, in the regions of the Ganges, in the fishy-nests places, the islands and in the creepers of the Jambu island. By thus falling, their limbs were torn to pieces. Their bones and parts

of the bodies were hanging on tree-tops. Their head-ornaments and their hairs were scattered hither and thither. They appeared full of anger. Their weapons were destroyed by the gods. They fell upwards down, and their weapons topsy-turvy. The heads and limbs were scattered; only their trunks were hanging. Some fell on the trees with thorns and they faced disaster. Some fell on big rocks which broke their heads. With the destruction of their weapons, the demon-heroes disappeared in the quarters just as the dust disappears in the rain. (1-34)

30. The other births of the demons

As the demons perished, the gods were happy. Dama, Vyala and Kata were discouraged and sorrowful. Hearing the bad news, Sambara asked where Dama and others were. They were afraid of Sambara. Therefore they ran away to the nether world and hid themselves there. There the servants of Yama, capable of teasing like death, rulers of the ocean of hell, lived joyfully. They assured protection to the three Dama, Vyala and Kata and gave their daughters in marriage to them. 'This is my dear wife; this is my kingdom'. So thinking they bound themselves to vasanas and attachment resulting in the reduction of longevity. Once, Yama happened to visit the place. As they could not recognise him, they did not salute him. At once they were thrown into the Rourava hell, hundreds of miles long and full with burning flames. They were then burnt to ashes by the forest winds along with their wives and children. Later, on account of their association with the servants of Yama and due to their acquisition of wicked vasanas, they were born in the huntsman family and became servants of the king entrusted with the duties hanging and binding

the culprits. Later they were born as crows, later as falcons and later as parrots. Later they were born as pigs and later as worms. After undergoing peculiar births and deaths, they are now as fish in a pond in Kashmere. Just as the mud burnt by wildfire, they were in the mud of the pond. They are so miserable that they are neither dead nor living. Undergoing innumerable mean births, they are experiencing mean deaths, like waves in an ocean coming out and going in. Submerged in the waves of samsara, bound by the wretched rope of the vasanas, flowing down the current, they remain still miserable even after thousands and thousands of births and deaths. Rama, see the miseries of Vasanas and get rid of them, the dangers of which are innumerable. (1-18)

31. The Rejection of Sat as well as Asat, the True and the False

Hence I asked you not to follow the path of Dama, Vyala and Kata. Due to infinite ignorance, to fall in endless sorrows of the world, the mind takes recourse to this path. See the glory of the army of the demon-king Sambara and the glory of being its commanders and see the mean birth as fish in the muddy lake of weeds. See the tremendous courage routing the armies of gods and the mean servitude as hangmen in the court of the king of the huntsmen. See the glory of the state of Pure Consciousness without any egotism and the evil egotism obtained by foolish vasanas. The poisonous creeper of worldliness thick with innumerable branches expansive is born from the seed of egotism. Hence wipe out egotism from your mind with all sincere effort. There is absolutely no place for egotism anywhere because the inanimate drisya is not fit for egotism; the ever eternal witness the Pure Consciousness

has no egotism at all and also because that which is different from *drik* and *drisya* is all false. Realise this and be happy. The full Moon reality is full of joy; it is full of coolness; but it is covered by the cloud of egotism and hence is unseen. Dama, Vyala and Kata were full of egotism and lost their power due to illusion. They are now as fish in a wretched pond in Kashmere very fond of the weeds."

Rama :- "Sir, the unreal will never exist and the real will have no non-existence. Then how did the three demons get that power?"

Vasishtha :- "Rama, you are right. The unreal will never exist and the real will never have non-existence. But sometimes, the great appears as little and the little big. Please tell what unreal is real and vice versa. I will explain clearly."

Rama :- "Our power is seen direct. The Dama, Vyala, Katas were born of illusion; they have no power you said; now you say they have. Please explain."

Vasishtha :- "Rama, the illusion-born Dama-vyalakatas are unreal but as real as water in a mirage. In the same way, we and they have existence in the form of unreality by coming growing and going. The idea of the body of Rama as well as that of Vasishtha are really unreal. Though they appear, they appear as real, like one's death in a dream, are unreal really. Though the dead relative appears in a dream, he is false, not real. Thus, the idea that he is dead is also not true. The whole world is dreamlike and illusory. The most ignorant man who is cent per cent sure of the existence of the world will never accept the idea that the world is false. It appears as false only to the man who has constant practice of the unreality of the world. Without self practical confirmation of the

truth, if one utters 'the world is false; the Brahman is real' even mad fools treat him as so. Just as the drunkard and the non-drunkard, darkness and light, shadow and sunshine can not be united, the knower as well as the non-knower can never be one though they are together at one place. Just as the dead body can not walk, the ignorant man can not realise the truth as he has no practice of it and as he is fully conscious of the duality of the world in and out by mind and intellect. It is also not fit to teach to the ignorant that the world is the Brahman. why because, he always thinks of the reality of the world as he is devoid of the practice of the truth. Atleast some knowledge of the Self is needed of one who should be taught that 'the world is false' or 'the world is Brahman'. It is vain to teach to the full knower of Self the idea of egotism. Practically the knower feels that the whole world is Brahman. It is impossible to change his true idea. There is nothing real other than the Supreme Being. There is nothing that is real other than gold in gold. In the Self, the witness of all egotism is false. Just as the idea of gold will never occur in waves the knower will never think that the world is real. In the same way, the ignorant will never entertain the idea of reality in the Brahman and unreality in the world. The ignorant is egoistic; the knower is non-egoistic; their nature will never change. That which is full of that will always be that. The words 'I am a pot' are mad words. Therefore, though the forms of Vasishtha and Ramia are now directly seen, in the philosophical sense they are false; our forms are false even in the opinion of the knowers of Truth. We are untrue logically also. Only the *Chidakasa* is flawless, it is the real form of knowledge and the only truth as per the science of Vedanta. In the opinion of

the knowers of Truth, the all-spreading Brahman is true. It is the only Real thing having no birth, growth and destruction. The whole world is calm, full of reality and never a vacuum. In the sky of the *Chit*, the world varied and false shines. The creation shines in the Brahman naturally just as the eyes with jaundice see the lumps of hair in the sky naturally. As per the experience of the true Self, the *Chidakasa* becomes that; by its look it becomes false at once. In the three worlds therefore, there is nothing true or false; As per the enjoyment of the *Chidrupa*, that becomes that form. Just as the three demons appeared in the *Chidakasa* we also appeared. There is no truth or falsehood in this. Then why do you question the truth or otherwise of them? In the *Chidakasa*, the formless, the all-spreading and the endless, in what form the Pure Consciousness is born, it shines so. where that Pure Consciousness itself shone as Dama etc, it is born so on account of its experience thus. Thus when the Pure Consciousness moves in the form of us, it becomes so experiencing that form. The rays of the Sun in desert sands are called the waters of the mirage; thus the formless *Chidakasa* named its dream-falsehood as the world. That Pure Consciousness itself named *drisya* when the *Chidakasa* awakes by the gain of outer objects, and *Moksha* by the absence of the outer objects. In reality, the *Chidakasa* is neither awakened nor not awakened. All the *drisya*, all that is seen, is nothing but the form of *Chidakasa*. When all the *drisya* is only the *Chidakasa*; the glory of creation is that of *Moksha*; then there is absolutely no difference in them like the world and the Brahman synonyms, they are. Just as the eyes of jaundice patient see in the sky lumps of hair, the Brahman with Ignorance sees its real form as the world. Really

there are no lumps of hair in the sky, but the sight of the seer is so in that form, in reality there is neither the seen world, nor the bodies etc. Only Chidakasa is in that state. By attributing, every thing is possible in the all-spread Chidakasa: so it has every thing; but by not attributing, nothing exists in it. In both, there is only one full form (the Brahman). So getting rid of sorrow and fear, become that full form. Like the most middle part of the white stone, this full Pure Consciousness is great as *Chit* and Peaceful and perfect. But as the reflection of the rivers and mountains in the middle, 'there is, there is not' this idea of difference is not in the *Chaitanya*. If there is any illusion of it anywhere, take it that *Chaitanya* shines in that form there. (1-48)

32. The Path Shown by the Elders

Rama :- "Like devils and ghosts to the boys, very powerful to the ignorant but false to the knowers when were Dama, Vyala, Kata sorrow-ridden?"

Vasishtha:- The servants of Yama, the relatives of Dama, Vyala and Kata asked Yama to tell them when the three will be liberated. Yama said "When they will be separated from each other and when they hear their story, they will surely be liberated."

Rama :- "Sir, please tell me how and when they were liberated."

Vasishtha :- "After they spend their lives as fish, they will be born as the sarasa birds. They enjoy life in the white lotuses, in groups of red lotuses, in the creepers of weeds, in the swings of the black lotuses, in the clouds with the sprinkles of snow and in the world. Then they separate themselves for the attainment of salvation, just as the three qualities *Sattwa*, *Rajas* and *Tamas* become separated to the men

of discrimination. They live in Kashmere full of glory of mountains and forests in the town called *Adhisthana*, famous for its riches and beauty. There is a mountain-peak called *Pradyumna*, which can be easily crossed over. It contains an excellent house. In the nest built on the eastern side of it with grass etc. there lives *Vyala*, as a *chataka* bird like a brahmin with meagre knowledge of the *Sastras*, making vain sounds. In the town lives a king *Sri Yasaskaradeva*, like *Indra* ruling over the heaven. In his palace behind a big pillar *Dama* lives as a mosquito. In the town there will be a *vihara* called *Ratnavali*. There lives a minister by name *Narasimha*, who knows fully well about bondage and liberation. In a cage in his house will live *Kata* as a playful *Sarika* bird. The minister reads the story of *Dama*, *Vyala* and *Kata* in verse. Hearing that story the *Sarika* attains salvation, in which the *samsara* gets destroyed completely. The mosquito also hearing the story attains liberation. The *Chataka* bird also living in the peak called *Pradyumna* hears the story repeated by the neighbours, gets liberation. The three thus attain salvation. This story telling that the whole world is nothing but illusion, that it exists only in name and that it is a vacuum is thus famous. The world deceives people just as water in the mirage does. It throws down even great men from great heights to deep pits. The ignorant like *Dama*, *Vyala* and *Kata* will have their downfall inevitably. See their original glory and greatness and their later downfall to depths of degradation. The resplendent *Chidakasa*, acquiring the quality of *Rajas*, and *ahamkara* or egotism through it enjoys without leaving its resplendency egoism, the life-winds and the senses. This is becoming different from its own form of the *Chit*, due to its own desire, its illusory *vasanas*, shining

utter unreality of Utpatti etc by many examples logically, I shall do the same again now, You will now know clearly the *Chidakasa* as the three worlds by the experiences of the wise elders. The *Chidakasa* is the form of reality, which is Peace and Purity. It is the three worlds. From where are the sky etc born? From the *sat*, *asat*, or *maya* reality, unreality or illusion? The reflection of Chaitanya in the falsely created fickle jivatma is the three world *drisya*. It enjoys that which it creates. The show of the three worlds is the Sunshine of the Chaitanya-Sun. There is no difference between the Sun and the Sunshine. So all the three worlds are nothing but the Brahman, Chaitanya. The ever changing actions of Chaitanya, the appearance and disappearance of *Chidabhasa* are the birth and death of the experiences of the worlds. The unknown egoism is the dirt of the real *Chidakasa*, it is *avidya*, ignorance. But the known egoism is the *Chidakasa*. When the reality of egoism is realised there will be no egoism at all. Just as water joins water and becomes one, the known egoism becomes one with *Chidakasa*. The *drisya* including egoism etc is really non-existent. If the true facts of egoism are known only *Chidakasa* remains and nothing else. When there is no devil, the wise will never entertain the idea of a devil, but ignorant boys can not get rid of the idea of devil in spite of our saying to them thousand times that there is no devil at all. As long as the moonshine of Chaitanya is covered by the clouds of egoism even to the wise, the real moonshine will not shine. In the absence of egoism, there are no heaven, hell or salvation. As long as the cloud of egoism spreads in the sky of the heart, the water of plant of avarice will be sprouting. As long as the dark cloud - egoism covers up the Chaitanya-Sun, there spreads the very darkness

of ignorance and not the light of knowledge. The egoism though false is created like the devil created by the illusion of the boy for sorrow never for joy. In the mind spoiled by attachment just as the idea of snake etc. is born in the rope etc, the egoism is created in the form of unreality and by it the endless illusion of the world is created. 'I am this body; these are my senses' such ideas of attachment of the worst kind are the most dangerous. No greater dangers can be found in the world, in future, at present or in the past. All the sorrows of the world or joys are the results of the turning round of the wheel of egoism and attachment to the body. In the mind-field of one, who weeds away by the plough of pure heart the poisonous sprout of egoism, the seed of knowledge that destroys the *samsara*, sprouts profusely, becomes tree having branches, thousands spreading all over. To the trees ever spreading born from the seed of egoism many branches are there like 'mine' 'this' etc. very extensive. They bear wretched fruits the *vasanas* by the mere fall of the crows they fall down and perish by the contemplation of Self and are fickle as the waves of the ocean. You are really the form of the unblemished Self having no egoism at all. But covered by it you feel that you are in *samsara*. In the forest of birth, as long as egoism like thick darkness spreads, the sorrow-ghost proud and bulky roams freely. The cure for the troubles of the ghost of egoism which over powers the wretched is not recitation of sacred spells or the study of the *sastras*."

Rama :- "Sir, kindly tell me the cure for the disease of egoism."

Vasishtha :- "Rama, the cure for egoism is constant and continuous meditation on the true form of Self, which you really are. All the show of the *Drishya*

is false, 'We have nothing to do with attachment or anger.' Think so. The calm-minded, the egoless, the knower of all drisya as false remains unaffected by the ghost of egoism. To him who does not feel any difference between 'I' the Self and the 'world' but feels the oneness there will be no egoism."

Rama :- "Sir, what is the form of egoism? How can it be got rid of? what is the form of it in the body and in the intellect? what is the effect of giving up all kinds of egoism? Please elaborate."

Vasishtha :- "Rama, egoism is of three kinds. The first two kinds are good; the third kind should be got rid of. 'I am the whole world, the Paramatma. There is no world other than myself.' This egoism is the best and the greatest. This causes liberation never bondage. The Jivanmukta alone has this egoism; 'I am different from all; I am the witness; I am the smallest, smaller than the hundredth part of a hair cut across. (I am the limbless)' This also is good. This also causes liberation, not bondage. This also the Jivanmukta alone possesses. To the liberated, these two kinds are only imaginary, not real. The third kind of egoism that is the worst and the most dangerous is thinking that the body with hands feet etc. as oneself. (This is *Durahamkara*) This should be shunned at all costs. This egoism destroys one completely. It is there since times immemorial. This *durahamkara*, the idea that one is the physical body himself immerses in *durvasanas* and leads from danger to danger. One possessing the first two gives up the third becomes a great soul, *Mahatma*. First, immersing oneself in the first two kinds, he must give up the third and later all the three kinds—this is the path shown by the wise elders of ancient times. Dama, Vyala and Kata were destroyed by the third kind. It is really pitiable."

Rama :- "Kindly tell me how man betters himself by leaving aside the third kind of egoism."

Vasishtha :- "Rama, if one develops the first two kinds of egotism, the Sarvahambhava (I am all) and Suddhahambhava (I am the Pure Consciousness) the third will automatically vanish. He develops himself to enjoy in his real form, which leads him to salvation. Then he will leave aside all the three kinds of egoism and will become fully one with the Brahman. In order to attain full knowledge of Paramatma, one must first quit the egotism of the body by all means at all times. This egotism of the body is one of the most fatal incurable diseases. Absence of this is the presence of the highest salvation. By destroying this bodily egoism by contemplation on the Self, one will never go down by any action or no action. To him the enjoyment of physical flesh, the cause of all ailments will never be to his taste, like juice with poison. When one develops distaste for the pleasures of the flesh, it means he is nearer to Self-realisation. When the thick darkness of ignorance vanishes, there will be no hindrance at all to Self-realisation. Giving up bodily egoism, cultivating courage and relying on the tenets of spiritual sciences, one easily crosses over the ocean of samsara. First firmly believing that He is the whole world; every thing is His form and that neither the body nor any thing pertaining to the body is His, thus attaining full knowledge of the Self, one reaches the highest state from which there will be no return. (1-71)

34. The end of the story of Dama, Vyala and Kata

After the defeat and destruction of the demon-army, like the destruction of the clouds in the Sarat, when the gods were victorious, keeping quiet for some time, Sambara, king of the demons thought "I created

like water in the mirage. The wise men cross over the ocean of Samsara and become liberated knowing full well that the *drisya* is false by the knowledge of the science of Vedanta. Senseless logic teaching against Vedanta leads to sorrows any ugly changes. The logicians knowing nothing else generally are destroying their own welfare of getting the knowledge of the Self. But those who follow the path as laid down by the srutis and desire salvation will never get ruined. One thinking that 'I want this' and destroying himself by his misfortune can not be helped even a bit. The great man who treats the three worlds as straw gets rid of all dangers just as the serpent leaves aside its white skin. The great gods like Indra and others always protect and drive away all difficulties of men in whose minds only the divine sentiment, Sattwaguna predominates. Wise men will never go astray even in great difficulties. Following the evil path Rahu in spite of drinking the nectar faced disaster. The Sun of the practice of good philosophy and the association of the saintly shines very bright. The practisor of the good sastras and the association of the saintly will never fall in delusion of any kind again. To him even impossible things become quite possible. All dangers run away from him. The practisors of divine virtues get the highest salvation. Those who are virtuous and interested in good spiritual sciences are alone men; other people are cattle. With the moonshine of whose fame, the hearts of good men like lakes of lilies become bright and fragrant, in those holy men Lord Vishnu ever lives. Such men are those who enjoyed all the enjoyable things and those who saw all seeable things. By innumerable births and deaths in future the soul will be destroyed by the wretched pleasures of the flesh. Why longing for it? Therefore, every one

per his fitness must be practising the tenets of the good Sastras and the association of the saintly wise, driving away once and for all all the false pleasures of putrified flesh. His fame must be sung even by gods in heaven and the good men of the world. The so called great pleasures of the flesh disappear with death. Those whose fame as white and pure as the moonshine is sung by the beautiful damsels of the high heaven and spread in the countries of the world are the real living beings; the others are dead beings. With sincere attempt and longing, one who follows in practice the two virtues of good sastras and association of the saintly wise is sure to attain salvation. Long practice and sincere effort will give fruitful result soon. Therefore, leave aside sorrow, fear and pride at once follow the practice of spiritual sciences and saintly association. You will attain 'salvation. Otherwise you will be destroyed. Never tread the path of *jivatwa*, immersing in the pleasures of flesh and fall in the dark abyss of hell, the samsara. With innumerable desires the mind is bound by the ropes of senses and is in the grip of death. Having known the real Truth, never commit the blunder of falling from the right royal road of great salvation into the worst fate of meanness. Study this science of philosophy. It saves from all dangers and prevents one from the blows of thousands of arrows in the battle of life. Like the putrified mud of the tank dried up by the summer Sun, emitting unbearable smell, the samsara is so bad-smelling with the worldly ignominies that it should be shunned and the science of true and final philosophy must be read. See that every thing is the reflection of the real *Chit*. The reflections are all false. Know the Truth. Don't follow the wretched and be brutish. Give up the mean unfortunate

inauspicious long sleepishness; engross yourself in great Self-realisation. Do not sleep away your life like the old tortoise in a waterless pond. Hurry to attain the state, old-ageless and deathless. The greater the riches, the greater the dangers; the greater the pleasures of the flesh, the greater are the diseases. All riches are nothing but dangers. Treat them with contempt and be successful. Be on the alert; never behave against the wishes of the people. Live with discrimination; do actions as dictated by the Sastras to reap good fruits. Following the best principles laid down by the great elders, leading a lonely life realising fully that the joys of samsara are the source of sorrow, one attains longevity, fame, virtues and good fortune just as the creepers and trees put forth flowers and fruits in the spring season. (1-60)

33. Egoism

Sincere and auspicious effort results always in the accomplishment of desired things to the fullest. Therefore never give it up. *Nandeeswara*, the pleaser of friends, kith and kin and all conquered death by his self-effort. The gods were trampled under the feet of the demons, like the lotuses under the feet of the elephants due to the effort of the demons. Sage *Samvarta* in the great sacrifice performed by king Marut by his self-effort created the gods and the demons, like the creator. By great self-effort, *Viswamitra* became a brahmin by dint of his penance. Sage *Upamanyu* to whom water mixed with flour even was non-available attained by his self-effort the ocean of milk. Sage *Sweta* by dint of his self-effort and great devotion conquered even Yama, who could devour the heroes of the three worlds, -nay even Brahma and Vishnu. Lady *Savitri* by her self-effort conquered

Sama by her sweet words and brought back to life her dead husband. Righteous self-effort yields definite results; hence put forth worthy self-effort for the attainment of the highest salvation. Knowledge of the Self alone drives away birth, death, the illusions of joy and sorrow; hence it is to be attained at all costs. One must conquer the intellect which takes upon itself all dangers by means of intellect which detects the defects of the heart. Without undergoing the sorrows of renunciation, how can one attain even a particle of eternal happiness, the highest and the greatest painless *Satchidananda*? *Parabrahma* is nothing other than absolute peace, reticence and rest - all together called *Sama*. *Sama* always avoids all dangers of the world. Both *Sama* and *Brahma* are one and the same. *Sama* is *Samkara*; the giver of eternal bliss. *Rama*, give up all attachment and egoism, always entirely depend upon *Sama*, ever ponder over the attainment of salvation and serve the wise knowers of Self. Except the service of the wise knowers of Self, nothing else like penance, pilgrimage and the study of the Sastras, will enable one to cross over the ocean of Samsara. The wise knower of the Self is one to whom day by day anger, miserliness and illusion dwindle, and to whom the path laid down by the great scriptures is the only path to follow. Thus who ever with implicit obedience serves the wise knowers of Self, in due course he will experience the unreality of *drisya*, the seen world. The greater the *drisya* is realised as false, the greater will be the knowledge of the Self, the only residue. That he becomes soon. In reality the *drisya* is never born, it never is and never will be. The only one that was, is and will be is the *Parabrahma*. I have proved beyond doubt in the *Utpatti Prakarana*, the

by my illusion Dama, Vyala and Kata but they created false egotism in themselves. That destroyed them. Now I shall create some more demons by the power of my illusion. I shall make them wise in spiritual science and discriminate. Then they can conquer the gods." He then created like the ocean creating bubbles, by his magical powers some three demons. They were from birth, the all-knowers, the knowers of the Self, sinless, quite detached, pure-minded and holy. They were Bhima, Bhasa and Dridha. They saw the entire universe as straw and they were quite holy. They were like the clouds in the rainy season that occupied the skies. They roared with weapons in hands and fell on the gods with lightning speed and never gave room for any egoism in them. Though the vasanas 'mine' and 'this' just flashed in their minds, they were at once done away with the contemplation "What is this world? What is our reality?" With the ideas "the bodies are false; the gods also are so. The world is quite false." they had no fear etc. in them. "The bodies are false. So they are non-existent. The Pure Consciousness the Self alone is true. We, the others, are not real." With these ideas they waged war. They were devoid of all ego. They were not afraid of old age, death etc, they were doers of deeds which they were destined to do. They were full of courage, conviction and cleverness. They followed the present. They were ever of unattached minds. They had no subjectivity, so though they killed others they were not the killers in reality. They were devoid of all vasanas; they were quite objective. 'This is our Lord's wish and deed. So we can not but do it.' they fought with no attachment or enmity, they were always the upholders of equality and Oneness. Thus, Bhima, Bhasa and Dridha conquered, routed and chased the soldiers of the enemies.

The gods then ran away beaten by the three like the Ganges running away from the Himalayas. Just as the clouds blown by the gust of wind run up to the mountain, the gods beaten by the Rakshasas ran up to Lord Vishnu, who was graceful on the bed of the thousand-hooded Adishesha in the ocean of milk. Lord Vishnu created courage and confidence in them just as the husband creates courage and confidence in his wife surrounded by bad characters. Vishnu kept the army of the gods till the fit time in the Swetadweepa, White Island. Then he lead the armies against Sambara. There was fierce war, which was like the untimely deluge during which even the greatest hills were blown up. Sambara was killed along with his armies by Lord Vishnu, to whose Vaikuntha Sambara went. Just as the wind extinguishes the flame of the lamp, Lord Vishnu soon extinguished the anger of Bhima, Bhasa and Dridha. Moreover he granted them high salvation. Therefore, the mind with vasanas is bound and the mind without vasanas is liberated. So make your mind devoid of vasanas; the vasanas vanish with the realisation of the Truth Eternal. Then the mind-flame shines very bright. As the Chidatma creates the drisyas, they are not at all real. The idea of drisya is no idea at all. The realisation of the Self is the true Darsana. When the whole world is the Self and nothing but it, where and what to think of? So the *threeputi* and its ideas are all false. This is true knowledge. When the mind and the vasanas become one, that is the highest state. The mind with vasanas is bound in the world and it is liberated when it is devoid of vasanas. The mind in the world is in the form of *ghata* and *pata* etc like the false ghost of the boy. It must be done away with first. The mind of Dama, Vyala and Kata created the impression that the body is the soul. Change

the idea as the soul eternal you are like Bhima, Bhasa and Dridha. My father Brahma told me never to follow the example of Dama, Vyala and Kata. He encouraged me to follow Bhima, Bhasa and Dridha. What my father taught me, I now teach you, my dear disciple. Rama, by following Bhimabhasadridhanyaya, developing detachment absolute, you will have deep, direct and doubtless knowledge and attain absolute salvation; not otherwise. (1-37)

35. The Description of Upasama

They are the greatest heroes and the greatest saints who control their minds which gladly run after the pleasures of the senses. Victory to them. The control of the mind is the only way by which one can get rid of the woes of samsara, the root cause of all sorrows and misfortunes. I will tell you the essence of all wisdom. Please hear and follow. The desire to have the pleasures of the senses is bondage; giving it up is liberation. No use of studying other Sastras; just follow this, you will succeed. Whatever is pleasing here, please give it up as poison or fire. Again and again think over and come to the conclusion that the pleasures of sense-objects are dangerous and detrimental. Giving them up leads to great happiness. Just as the thorny bushes produce thorns only the mind full with vasanas brings forth only evils. The mind which does not entangle with the vasanas, remains firm and gives up attachment and enmity attains the highest peace, gradually. Just as the seeds of good crop yield good crop in due course, the mind that is devoid of woes but is full with virtues and auspicious ideas leads to Salvation. If the mind is calm with good ideas, the thick dark clouds of ignorance vanish, then perfect goodness increases like the

moon in the first fortnight. Moreover, discrimination spreads like the Sunshine in the sky. Then like the gem in the bamboo trunk, courage increases in the mind. Like the Moon in the Sarat season, by the gain of Self-knowledge, one attains fulfilment of life's final end. Then the cool shadowed tree called the association of the saintly bears fruit. From the sweet tree of Samadhi the fine fruit-juice of everjoyfulness flows abundantly. The mind becomes non-dual, desireless, dangerless, calm, devoid of fickleness and other defects and devoid of sorrow, delusion, fear and disease. It becomes doubtless, devoid of the desire for the pleasures of the sense-objects, devoid of delusion, false creations, unattached, devoid of avarice, blame, devoid of the desire for action, mental worries and sorrows. It becomes Pure, Serene and perfect. The mind having bad sons, the doubts, a bad wife, *trishna* (avarice) a cage, the physical body destroys its mind-form attains the state of liberation, while alive. Realising the glory of reticence, giving up *vikalpas* going astray the mind finally leaves aside its own created form like a piece of straw. The destruction of the mind means sheer desirelessness of sense-pleasures. That leads to self-realisation. The mind of the knower becomes destroyed; the mind of the ignorant grows. The wheel of the world is the mind only. The mountains, the sky, the gods, friends and enemies are also the mind only. By *vikalpas* the Self becomes dirty, and forgets its Selfhood. That is the mind. The mind that throws one into samsara is called the vasana. By the vasana, the senses enter the mind and the *Chit* becomes dirty; the *Chit* then is called *Jiva*. Falling a prey to sense-objects the *Jiva* forgets his real nature, becomes ignorant; becomes deluded; loses all the pleasure of the Self and becomes useless; then the mind of

the Jiva becomes its instrument. The Pure Consciousness is not the *Jiva*; it is not the body, it is not the blood. It is like the sky unattached and disinterested. Just as when the plantain trunk is cut along, nothing but the leaves appear, when the body is cut asunder nothing but blood etc appears. Rama, know that the mind is the *Jiva*; it is it that gets the form; it is it that realises it. The *jiva* in the world creates his own bondage like the spider by its nest around itself. Just as the seed gets the form of the sprout, the mind also leaves its body of delusion and gets another body at another time and place. The body is formed as per the *vasana* of the mind, just as the dream appears as per the state of the mind at night. Just as the seed of the mango drenched in its own juice, becomes a plant, tree and gives forth fruits sweet, the seed of the sour fruit drenched in the juice of sourness gives only sour fruits. Just as in imagination or a dream man feels the kingship of heaven, mind with excellent *vasanas* gets great and noble forms. Just as one who always possesses the *vasana* of the ghosts will find only ghosts in dreams, the mind with mean *vasanas* becomes mean. In a lake on account of its pristine purity there can not be any dirt; in the same way in the one which is full of dirt there can not be pristine purity. The result of the mean mind will be mean; the result of noble mind will be noble. Just as the moon reduces himself in the second quarter of the month, but never gives up the idea of becoming full in due course, in the same way, the pure-minded one, though suffering from misfortunes, never gives up peace and nobility. In reality, there is no bondage, no liberation, no non-bondage, no non-liberation. All is the creeper of Indrajala, mesmerism, illusion. This illusion also is in the form of the town of the Gandharvas

the mirage, the falseness of the two moons; it is born in the form of myth and is devoid of duality as well as non-duality. The highest truth is to say that every thing is the Brahman; the world is false, having no reality at all. Rama, destroy the idea 'I am mean; I am with an end' with the idea 'I am the Eswara; I am the endless.' To think of the All-spreading and All-Pure Atman as 'I am only the body' is bondage in the self-created false world. The highest Truth is thinking 'All this is the Brahman which is devoid of dualism and non-dualism and devoid of bondage and liberation.' By infinite Purity, making its form an unreality, with no attachment whatsoever, with the state of mindlessness, the mind can attain the Brahman not otherwise. Just as the white cloth easily takes the colour, the mind washed by the pure waters of high righteousness attained by constant practice attains the Brahman in due course. Everything is the Atman - this idea removes the idea of both acceptance and rejection. Cultivate it and give up the ideas of bondage and liberation. By purity of mind and body, study of *sastras* and renunciation one will realise clearly that the world is nothing other than the whim and fancies of the mind. When the mind becomes one with the objects it can not become one with the Brahman. The true perspective will destroy the false one at once. Leaving aside the inner and the outer objects, when the mind becomes one with the Atman, it means that it attained the highest state of the Brahman. All the *drisya* that appears before the eyes is false. The form of the mind is its immersion in the falsehood. What is false in the beginning and at the end is false in the middle also. One who does not realise the mind as false, has all sorrows before him. If one does not realise that the whole world is the Brahman,

drisya causes him sorrow. If one realises that every thing is the Brahman, he attains both Bhoga and Moksha the pleasures of the world as well as the pleasures of salvation. To think that water is different from the wave is ignorance. To think that both are one and the same is knowledge. The difference in the form of like and dislike gives sorrow of birth and death; oneness gives eternity. The form of the mind is the creation of thought, hence it is false. The destruction of false things should not give sorrow. Just as one looks at the relative in whom one is not interested with neither contempt nor affection, one must look physical body, senses etc as the forms of the five elements only. The unaffectionate friend can not take part with our woes or pleasures; the false body the cage of the five elements can not win our sympathy when its reality is known. The eternal, the endless form of all-auspiciousness and the bestower of the highest bliss is the form of *drik* that lies in the middle of Drashta and Drisya. With the stop of the blowing of the wind, the dust stops; in the same way, the mind takes rest in the true abode of it. The mind-wind stops; the body-dust stops; when the mind-town of samsara rests in the Brahman rises, the fog of ignorance begins to disappear. When the vasana - rain stops, when the mind takes rest in its original abode, when the mud of ignorance is dried up, the trishna-tree full of thorns is fallen, when the creepers of attachment etc in the heart fade, when the *kadamba* trees of senses are cut off, when the clouds of ignorance are routed, all delusion disappears just as the darkness disappears in the morning. Like the poison destroyed by spells, the disease of delusion disappears. Then on the body-mountain mean rivers will not flow. Then the fierce Sankalpa peacock with fair feathers will not

shine. Then in the sky of the true form of Self, the *jiva*-Sun shines resplendent with all purity and serenity. Devoid of the clouds of illusion, well with discrimination, devoid of avarice and the defects of the two qualities Rajas and Tamas, the wide quarters in the form of the sky of the heart shines very bright. Like the moonshine cooling down all the quarters in the sarat season, the creeper of the sky of the mind gets full purity. The discrimination-earth made pure by Self-knowledge, full of bliss and giver of all riches becomes fully fertile. Then the whole world wide with forests and mountains full with Self-lustre, more beautiful than the lustre of the Sun and the Moon and full with pure coolness of the shadow shines resplendent. The heart-lake, in which blossom flowers of virtues, wide and pure like the moon-stone will be from the dust of the rajas. Dirty and fickle the black-bee-egoism flies out of the heart-lotus-bloom and then disappears somewhere, and never returns. Then the Atman rules over the Self-body-town undivided, all-spreading, the Lord of all who is devoid of all vasanas. By contemplation of Self, the lustrous lamp-the Atman the Lord of the house dispelling all defects drawbacks, courageously facing the states of birth and death and other states lives in his Self-body-town without woes and worries in a sublime way. (1-69)

36. The Real Form of the Sun of Chit

Sri Rama :- "Sir, Kindly tell me again how the world exists in the Chidatma, beyond the world."

Vasishtha :- "Rama, how the waves, which are yet to be born live in the ocean without being different from it, all the creation is in the Chidatma thus. Though the sky is all-pervading, on account of its *Sukshmatwa* (subtle form) it can not be seen. In the

same way, on account of its subtlety the Atma, though is all-spreading can not be seen, by the naked eye. The pure crystal stone in any uncovered place possesses the reflections, the Atman also possesses the creation. Though the sky is the prop to the clouds, it is not touched by them. In the same way, the Atman is the prop for all the creations it is not touched by them. Just as the rays of the Sun entering the water do not directly appear but appear as reflection only, the Atman entering the body does not directly appear but appears as reflection. The Chidatma is devoid of all signs and *samkalpas* and is indestructible. The *Jiva*, the senses and other signs are created in it. The knowers of Self see the Atman as hundred times more pure, more blemishless more artless than the sky and not all different from the world. Just as in the ocean in the form of waves variedness and innumerableness are found, but there is nothing else than water in it, in the great ocean of the Atman or Chaitanya, in the form of 'Yours' 'mine' 'his', varied and innumerable forms are seen, in reality there is nothing else in the world than the Atman, that shines. When the Atman appears to enjoy or experience the sense-object, it means it enjoys or experiences its own real form. Therefore, the wise opine that the Atman is in its true form. But the ignorant think that the world is quite different from the Atman. In the eyes of the ignorant, the Atman is the form of the false world, but in the eyes of the wise, the Atman is the the real form of lustre or luminosity. The Atman makes the Sun and the Moon shine bright by nature; It is the destroyer of all beings; it is the cause of all beings. The Atman or Chaitanya is never destroyed; It is never born; It never rises; It never falls; It never comes; It never goes; it is spread all over and is in the same form.

This Atman or Chaitanya the pure and the serene being in its real form appears as the world just as the rope appears as the serpent. The Atman or the Chaitanya itself in the form of a heap of lustre as fire in the form of the flow as water appears; thus, in the form of the beauty of creation, the Atman appears. Having the nature of creating the world, the all-spreading, the eternal, the truly lustrous, the non-lustrous, the sparkful and the sparkless, the Chidatma due to the effect of avidya, ignorance, with its false form reflecting in ignorance, leaving aside its endless position, falling a prey to egoism becomes *Jiva* duly. When this jivatwa and the innumerability of things are hardened, in the form of the creation of the world and in the ideas 'this exists' 'this does not' acquires the dehatmabhava, that the body is the Atman, which is responsible to likes and dislikes, acceptance and rejection, the Chidatma through the actions of the body in the form of duty and prohibition, makes the world the place of enjoyment for itself. It does so and at the same time, it does not do so. Living in the heart of the Earth, the Atman shines as the sprout of the seed of the world. This Chidatma takes the form of the Sky which is not inimical to the things with form. Otherwise, there can not be scope for the sprout of the seed of the world, and its growth. It protects the sprout with the wind possessing the quality of movement and water possessing the quality of liquidity. Moreover, it does so by the hardness of earth, light the form of fire, the worlds and the other worlds. By the creation of the spring and the winter seasons, it helps the growth of the crops and the grass-weeds against the crop. This Atman or Chaitanya gathering the filaments in the flowers becomes smell; it becomes the hard earth later becoming its wet mud first. Being

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in the root of the tree it becomes fine leaves, beautiful branches and sweet fruit. It enters the leaves and becomes the lines in them. It causes the beauty and freshness of the tree and makes it attractive like the rainbow. Taking innumerable forms, it helps the growth of the sprout of the world. Due to the Atman or Chaitanya, in the Spring Season sprouts, flowers and foliage innumerable glorify the world. It is the Atman that dances as the black cloud in the rainy season. It gives shape to the fruits and crops in the sarat. It spreads snow all sides in the winter season. In the leaves-fall season, it makes the snow by cool winds even water as hard stone. The Atman makes time of day, week, month etc. yuga and kalpa follow the order of destiny. By it like the waves in water, all the creations move about. It is by the Atman, that the order of destiny is kept up firmly. It is the Atman that makes the earth bear all beings and remain still till the Deluge. The fourteen kinds of beings having innumerable customs and systems of life and behaviour and dress and demeanour get their births and deaths again and again. It is the glory of the Chaitanya of all these things. There will be no bubbles if there is no water; in the same way, the flow of the birth and death will vanish with the sure knowledge of the Self. The poor multitude of human beings by the past vasanas and sankalpas with varied desires, never thinking of realising their true form is born in the world mad, sad and bad full of delusion; it is going to the next world; it is born as static; with desire for fleshy pleasures, it is getting entangled again and again; it is realising its desires. By birth and death it is again and again roaming in the samsara through births and deaths. (1-33)

37. The state of absolute rest

Rama, in this way many worlds which appear to be static come out of the Brahman and go into it again and again. All the worlds have the idea of mutual causes; they are born and they join again in their birth place, the Atman. Though the water flows underneath, the current is not seen outwardly. In the same way, the Atman, the form of *sat* as well as *asat* shines inwardly, it is not seen outwardly. On account of the heat of the rays of the Sun in the sky, the mirage-rivers flow and appear to the ignorant. Thus, all the multitudes of creations appear in the Chidatma. Just as one thinks by over-pride that he is some one else, the Chidatma also thinks itself as *Achit*. Rama, the world is neither *sat*, nor *asat*. It does not exist in Chaitanya; It is not different from it. Just as in the ornaments, gold appears as different as well as non-different, the real form of the world is indefinable. What makes you understand sound, touch, form, juice and smell, that Atma is spread everywhere. In the all-spreading pure Atma, oneness and manyness appear by ignorance. In reality, there is nothing else in it than itself. Due to vasanas, the ideas of things good and bad creations are created by illusion and in the Atma. If there really exists anything else than Atma, we may desire it; but when there is nothing else what will the Atma desire? What will it remember? For what will it try? Hence, the ideas likes and dislikes will not touch the Atma. By desirelessness, the subject, object and predicate are one and Atma does not do anything. It is not dependent on any thing; nothing depends upon it; so, it has no prop. As there is no duality, the desireless Atma does not like worklessness also. There is no fruitful creation elsewhere. If there is, be its subject, no objection Rama, please tell me

by performing innumerable actions in the world again and again rapidly with the egoism 'I am doing it', what fruitful results you accomplished except the physical things? Nothing. Therefore, leave aside 'I am the doer' attachment and be in 'I am not the doer' befitting the reality you are. For it, have belief in the true Sastras and the Great Teachers. Like the ocean unmoved by wind, be firm, Pure and full of depth. The happiness of realisation makes one Full and Complete. That can not be attained by wandering throughout the length and breadth of the eight quarters speedily and with great effort. So, think over and never go after the physical things. Really you are the Chidatma, Full, Complete and the real form of all happiness. (1-14)

38. The State of Absolute Rest continued

Rama, the attribution of actions that contribute to happiness and unhappiness to the knowers of Self is not true. It is different in the case of the ignorant. What is determined by the state of mind interior, is called to be the subject or subjectivity. Moreover, a sort of attachment develops by it. It is also called the Vasana. The enjoyment of the fruit depends upon the actions. Actions are the results of Vasanas. As per actions, the result is experienced. Therefore, the enjoyment of the fruit is to be the subject. Whether one performs actions or not by the outward sense-organs, as per the Vasanas of the mind, the mind goes to heaven and hell, the givers of happiness and unhappiness. So the ignorant one becomes the subject whether he does actions or not. Due to the absence of Vasanas, the knower of the Self is not becoming the subject. His mind is not attached to the results. Disinterested and unattached, he does things bodily. He

sees the fruits as only the Atma. He will not engross himself in the actions his body does. What is done by the mind is the action done; what is not done by the mind is not the action done. So, the subject is the mind, not the body. The whole world came into existence from the mind. It is existent only in the mind. Therefore, it is only the mind. This fact was already established. With the pacification and rest of the senses and the sense-objects and the destruction of the Vasanas, only Jivachaitanya remains. As the clouds rain, the waters of the mirage disappear, the mind of the knowers of Self becomes calm and liquidated in Self like the drop of snow by the rays of the Sun, remaining as the Brahman or Atman. The mind of the knower is not inclusive of the pleasures of the senses; it is not without the joy of the Soul, it is not fickle; It is not inanimate like the stone etc and firm; it is neither true nor false; it is not in between the above pairs; it is only the Atma of all happiness. The mind of the knower, like the elephant in mud of the lake will never entangle itself in the actions full of vasanas. The mind of the ignorant always sees the places of sense-pleasures but never the Atma, the only reality. I shall give another example. One, whose mind has the vasana of falling in a deep pit, though he is on high bed dreams that he fell in the deep pit and feels sorrowful. One, whose mind has the vasanas of peace and tranquillity, though falls in a dream in a deep pit feels that he is on his bed. Of the two, one experiences fall though not fallen is the subject of the action falling. The other experiences bed though fallen in a ditch and is not the subject of the predicate, falling. Therefore one will be as per the state of his mind. Whether you do actions or not, keep your mind always unattached to them. Except the Self, nothing

else is true in the world. Then on what else do you attach your mind? The world and the objects in it are only the unrealities. Knowing this truth, the great one will not experience sorrows. Knowing this one experiences that there is neither the prop nor the dependent upon it. Then the surety that there is nothing else than the Self, which is different from all other things, subtler than even the millionth part of the end of the hair, and the all-spreading like the sky is firmly experienced. Then one feels that 'I am the whole world' 'I am the Atma the all-spreading and the all-lustre-giving. Then he develops the state of sorrowlessness. He just plays his part as per the previous inscrutable fate. The mind of the knower makes the world brilliant even in times of danger. There are no joys or sorrows other than the mind. As the mind of the knower is devoid of Vasanas, even if he does actions, he is the non-subject. Moreover, the knower does not even feel the fruits of actions of his hands and feet either. Thus, the seed of all actions, desires, ideas, worlds, states, is the mind and when that is destroyed, all the actions die of themselves. All the sorrows disappear; all actions good or bad are dissolved. The knower, as is quite acquainted with the truth firmly that there is nothing else than the Atma, he will never be controlled by the actions mental, bodily or wordly, though he is encircled by them. The boy creates a town in mind, decorates it and enjoys it playfully knowing that it is never real. In the same way, he enjoys even its destruction. Thus, the Atma doing actions, in reality does not do any thing. Enjoying sorrow playfully it knows that it is not a woe. What is the reason for sorrow in all things as per likes and dislikes? Sorrow is the cause of liking. Dislikes can not be sorrowful. Nothing other than

Atma of the likes is indestructible. Thus Atma is *Akarta*, *Abhokta*, non-doer, non-enjoyer. The doership and enjoyership attributed to it due to ignorance are only false, not real. The *Jiva* can not give up actions necessary for the maintenance of his body. Even they are the results of the absence of correct understanding and of illusion. There can not be doership as well as the non-doership in the Pure Atma. The existence of doership and non-doership is only in the ignorant and not in the wise. The mind of one who is quite averse to samsara and is quite immersed in the contemplation of the Atma, has no bondage or liberation; bondage and liberation are only to those whose minds are immersed in samsara. The Pure Consciousness shines bright only in the knower quite naturally. Only for the daily routine of his life, the Atma sees dual and non-dual states, truth and untruth etc. It exhibits the glory of the Atma itself. In reality, there is no bondage; there is no liberation; there is no cause for bondage. Woe is the result of ignorance. All that is destroyed by knowledge. In the world, in the form of untruths, bondage and liberation are created. Therefore, Rama, leave every thing, be courageous, drive out egoism, live in the world with utter detachment." (1-23)

39. All as one

Rama :- "Sir, You say that bondage and liberation are false, only Atma is true. Pray tell me when how the world came into existence like the painting without a canvas?"

Vasishtha :- "Rama, It is the Atma or Brahman that appears as the world. As the Atma is all-powerful, all the forces of action are the powers of the Atma. In that all-powerful Atman, the pairs of opposites like powerful and powerless, one and two and many,

the first, the next or the last etc. are created. They are not different. Just as the water of the ocean due to the moonshine appears peculiarly and variedly, the Atma first takes the form of the *Jiva* with the mind; with the mind it acquires the powers of action, *vasanas* and the qualities. Showing those powers in the form of fruits of actions, enjoying them Atma destroys them again and again by its absence. All the aspects of all the beings, the birth and growth of all things happen from the Atma itself. Like the waves in the water, all things come out of the Atman, immerse in the Atman and become dissolved in the Atman."

Rama :- "Sir, Your words are beyond our understanding. Just as coolness in fire, burning power in water can not be seen, we can not have inanimity in Pure Consciousness, appearance in disappearance, eternity in non-eternity. The Atman or Brahma is beyond the reach of Senses and the mind. How can there be innumerable things born from it but quite transient? If the name and the form of the world come out of the Brahman, they must be like the Brahman. From the light light, from the man the man, from the corn the corn come out and be like the thing from which they come out. That from which is born in the world is like that. If the world is born from the shapeless Brahman, it must also be shapeless. If the world, different from the Brahman, is with changes, the Brahman also must have the changes of the world. What do you say, Sir?"

Vasishtha :- "Rama, just as the water in the ocean appears in the form of waves, every thing in the world appears from the Brahman itself. Just as there is no dust whatsoever in the ocean, there is no dirt or blemish in the Brahman. Just as there is only heat in

the fire and nothing else, in the world there is only the Brahman and nothing else."

Rama :- "Sir, the Brahman is devoid of sorrow. How is it that the world coming out of it is full of sorrow?"

Vasishtha :- "Rama; I shall tell you." So saying, he thought for a while. Rama's mind is not yet perfect. It is pure to some extent. Though the world appears ^{to the soul} to be different from the Brahman, to the knower of Self, it is not different. I must teach him in full. When the mind is not perfectly calm there is no use of saying that the whole world is the Brahman, as he imagines only the *drisya* and not the Atma and falls from the right path. To one with a perfect mind, there will be no desire for the pleasures of the flesh; he will understand that the world is Brahman. To one who is with half knowledge or no knowledge, this should not be taught first. He must first be taught the control of the senses etc to make him pure. Then he must be taught that every thing is Brahman and next 'You are the Brahman' One who teaches this to the half-knower or the unknower is throwing him in hell. The one who is enlightened, the best mind, the destroyer of desires and sense-joys, the one who does not want any blessings and the one who is devoid of the dirt of ignorance must be taught that 'All is the Brahman'. One who teaches this knowledge to an idiot, without examining him will go to hell for good. Having thought so, Vasishtha, the complete destroyer of even the thickest ignorance, the Sun of knowledge to the world and the greatest sage said to Rama : "Rama, whether the world is full of blemish or not I will tell you later. The Brahman is all-spreading, all-powerfull and is evident in all things. Just as the magician by his powers makes the

true untrue and the untrue true, the Brahman, though devoid of illusion, like the magician shows the *pata* as *ghata* and vice versa. It is creating the *Nandana* forest on the *Meru* Mountain. Like groups of pearls in the desire-yielding tree, it creates creepers on stones and stones on creepers and forests in the sky. See the indescribable power of the Brahman. Like the pleasure-garden of the Gandharvas, it creates in the future sky a grand town. It takes away the blueness of the sky and creates earth there. It creates places of kings of the Gandharvas and groups of fair ladies. It shows the sky on the Earth. The blood-coloured gems-bedecked building of marble reflects the sky as red; though it is false, it is true by the presence of the blood-coloured hue. That is how the world also though false is true by the power of the Brahman. Iswara though unseen is exhibiting himself in ever so many peculiar ways. Thus, the only Brahman, is existent everywhere, ever, in every form. Where is the scope for joy or sorrow, anger or wonder? The real knower is ever in possession of equality and oneness. He will never feel joy, anger, pride, wonder, delusion and illusion. The Brahman has endless place, time and fitness; it has endless creative faculty very peculiar and very varied. The Brahman creates but never rejects it, like the ocean never rejecting the created waves. Just as there is ghee in milk, pot in mud, cloth in the thread, the great banyan tree in a small seed, all powers are in the Brahman, existent. They will be outcoming and will be doing their actions. Just as the waves are not different from water, the powers are not different from the Brahman. In the world really there is no subject or object; none is destroyed; all is Atma. Every thing happens in the eternal Brahman, the form of mere witness, diseaseless,

equal, everlasting, and devoid of any confusion. Just as the light has lustre, the Sun the day, the flower the smell, the world is born itself in the Pure Consciousness. Like the movement in the wind, all that is seen is the reflection of Pure Consciousness. It is neither true nor false. The Brahman will never be impure with the idea of the world, the defects of the world born near it. The Brahman will always be showering salvation. That which creates from the dissolution and that which dissolves the creation is that Chidatma. Like the stars in the sky, the flowers in the forests, the power of the world is sometimes partial, some times full and some times nil. That which is not the Self ruins; that which is the Self never. That which it is not, will have no existence! that which is the real form of the Self alone exists. Nothing that is will never be from it born. Therefore, by the infinite power of the Brahman, all things are created by it. With the birth of the thing, ignorance-tree is born, it becomes strong and expands with thousands of branches, flower-bunches and fruits of varied and peculiar, auspicious and inauspicious nature. Rama, cut off the tree of samsara with the sword of discrimination, as it is the place of bondage to the Brahman, as it possesses the flowers of desires, fierce joys and sorrows as fruits, the sprouts of enjoyments, the flower of old age and encircled by the creeper of avarice. Being free from the wretched tree of Samsara, roam freely like an elephant let loose from the binding-rod." (1-51)

40. All this world is only the Brahman

Rama :- "Sir, pray tell me how, how many ways are the origins of the jivas and how they grow."

Vasishtha :- "I will tell you every thing. Please hear attentively. The form of all power, belonging to

the Pure Brahman the Power of Chit first by desires thinks of attaining the bodies of Brahma etc. By that desire, the Pure Consciousness becomes solid; it then desires to be *jiva* and *manas*. At once, like the town of the Gandharvas, it appears to give up the form of the Brahman and expands the *drisya* world. Though the Pure Consciousness pervades all through, it appears as *soonya* outwardly. The *drisya* therefore is the form of Pure Consciousness which appears as Akasa, vaccum. Then by the desire of the Consciousness to see itself as Brahma, the creator, sees itself as Brahma. Then it creates the world with ten progenitors. The creation of the endless beings of all the fourteen worlds is born from the mind. The creation is like a picture only, a vaccum like the sky; it is like the town of imagination, it is only an illusion. In the universe, some beings are in ignorance; some are of knowledge; some are deprived of their knowledge due to obstructions and are falling. Of all the beings of the world, the men living in this hemisphere are qualified to receive instruction in knowledge. Some of them are sick of mental diseases, sorrow due to attachment, anger, fear and illusion. They are of the qualities. I will later tell you about them and the Brahman, indestructible, all-pervading etc. The form of the creation of the meaning of words is like the group of waves in an ocean. The scholars call this as the Brahman. The Chit is the Brahman; the mind is the Brahman; the intellect is the Brahman; words and meanings are the Brahman; the witness of Pure Consciousness is the Brahman; the essence of all things is the Brahman. The whole universe is the form of the Brahman. But the Brahman is far beyond the universe, which is unreal. So all is only the Brahman. 'This is different' 'This is different' - this creation of difference is not

in the Brahman, which is as wide as the sky. The difference is only in the world. Just as one flame is born out of another flame, the mind that is born from the Brahman is false. Like the illusory double moon, to create difference in the Brahman is wrong. The all-spreading, the all-unending, infinite Brahman will not create any thing. All that is said to be born out of it is itself. All is the Brahman. In the absence of the Brahman, nothing can be born. 'All this is the Brahman' this statement alone is correct. All this will be thoroughly dealt with in the *Nirvana* chapter. In the real Brahman there is absolutely no creation of Samsara. With the utter wiping off the dirt, the reality of the thing can be seen. If the darkness of night vanishes, the seen world appears. In the same way, after the utter destruction of ignorance, the Brahman will be quite evident. Rama, the idea of the *drisya* of the wide world is destroyed; your mind can be at rest realising the crystal clear real form of the Brahman. (1-39)

41. The Story of Avidya, ignorance

Sri Rama :- "Revered Sir, by your words cool, pure and shining, peculiar like the moon, of deep and great meaning, I am feeling enlightened for some time and quite darkened for some time just as the rainy season presents fickle clouds in a moment and sunshine in another moment. Pray tell me how the wicked creation came into existence in the Brahman, the endless, the full, the changeless, the ever-effulgent, the One, the ever - fresh etc.

Vasishtha:- "Rama, all what I said is quite true containing no conflict between what I said prior to and what I said later on. With the true perspective of real knowledge, and the dawn of full knowledge, you will

appreciate my words more than you appreciate those of others. The flowery language depicting untruth also will help to enhance the real understanding. All this world of words is for explaining knowledge. When you fully realise the truth, you will leave aside the difference of the words, meanings and effect. The world of difference is created only to teach the ignorant. It is not intended for the wise knowers, the realisers of truth absolute. Desire for sense-pleasures, actions and delusions have no place in the Brahman, which is *neeraga*, devoid of any like or wish. The world has its existence in that Brahman. The infinite ignorance is spread in innumerable ways; it is the world of words that breaks it. The thick darkness of ignorance which tries to destroy the Self tries by itself to get at knowledge, the destroyer of all defects. The arrow is destroyed by another arrow; dirt is removed by dirt; great poison is taken out by great poison. The enemy is destroyed by another enemy; thus ignorance is destroyed by itself. The illusion gives joy by its own destruction. The nature of it is ununderstandable; but the moment it is known it dies that moment itself. It is covering discrimination; it is creating many worlds. See how mysterious and peculiar the world, its creation, is. By not seeing its nature it appears; the moment it is seen it disappears. It increases due to its non-understanding. How wonderful is the *maya* illusion created by the bond of *samsara*. Though quite false, it appears as quite true. See what wonderful false knowledge it creates. This undying illusion creates dying wide differences in the Brahman which is not different and the highest, thus *maya* is beyond *Purusha*, the form of *Kshara* and *Akshara*, the destructible and the indestructible and becomes *Purushottama*. (20) The moment you will have definite knowledge that

there is no illusion in the Brahman, the moment you will become one with the Brahman, you will understand the words better. Till you become one with the Brahman know definitely that there is no illusion in the Brahman. The *drisya* is related to the mind, it becomes wider by the thinking of the mind, it is only the mind, so is false. One who realises that the world is full of *maya*, illusion and hence false in his heart of hearts, he is the real realiser. The fickle and outward false understanding of reality binds the birds of *jivas* by its nest. Having come to understand the world as true or false, one who looks at the world unattached will not fall in the ocean of sorrow. One who has attachment and egoism on the body and senses, is the ignorant man and he has many sorrows. Just as there is no dust in the ocean, the defects of changes etc. are not in the Brahman. The idea of *Chit* in things having name and form is like the temporary red colour in the marble stone when a red thing is by its side. This redness also is not different from the Brahman though it appears so in *vyavahara*, without which, just as there will be no cloth without threads of cotton or silk, the *Sastras* will not exist. One who is adrift in the current of the waters of ignorance can not attain salvation without Self-realisation in the world. Self-realisation is made possible by the words of the *Sastras*. Without Self-realisation no one can cross over the river of ignorance. This Self-realisation is called **ETERNITY**. Whatever be the origin of ignorance, it creates only dirt and filth. Do not worry about its origin. Think of only 'how to destroy it'. Without its destruction there is no salvation. In reality it has no existence. It appears only when you do not see it aright. No one can know the real or the illusory nature of *avidya*, ignorance as it is born only to create

Just as the ~~word~~ *drisya* is related to the mind, it becomes wider by the thinking of the mind, it is only the mind, so is false. One who realises that the world is full of *maya*, illusion and hence false in his heart of hearts, he is the real realiser.

defective vision. So by force try to eliminate ignorance from you. In all the worlds, there is not even a hero, or a scholar or a man who is able to get rid of control ignorance or avidya. Therefore all-out effort is necessary to root it out. When once you root it out, there will be no more sorrows of birth or death. Ignorance is the dearest friend of all dangers and downfalls. It is the creeper growing on the tree of ignorance; it is the mother of all ills. So, save yourself from this ignorance, which creates fear, sorrow, wretched woes of the mind, the seed of deep attachment by completely annihilating it. (1-39)

42. The birth of the jiva

Rama, I shall give you the miraculous cure for the disease of avidya, which gets destroyed by mere thought and which though false creates many ills with anger and very wide and far-reaching. The movement of Brahman, the real form of eternity, the all-spreading, the beginningless, the endless, the delusionless and the form of Pure Consciousness, is also the form of *Chit*. Just as the calm ocean shows movement by its waves, the Brahman in the *upadhis* appears to move from place to place. Just as the water of the ocean stands still somewhere and shows movement at another place, the all-powerful Brahman also, though static appears moving. Just as the wind in the sky moves in itself the Brahman also moves in itself. Though not made by wind the flame goes up by its own power, the Brahman also by its own power shines as the beings of the world. Just as the waters of the ocean at the same place by the sunshine etc. appear, the Brahman also at one place created by its own real form, appears in the form of power of action. By the sunshine etc. the ocean appears to be shining, the ocean of *Chit* also

shines with the shining of the senses. In the sky which is beyond the senses, the garland of pearls is seen. In the Chidakasa which is far above the senses, the shining power of *Chit* appears. Though by nature pure and calm, the power of *Chit* in the ocean of the form of *Chit* gets a bit of confusion and immersing with it, like a wave in the ocean appears there. The power of *Chit* pertaining to the senses is not different from the power of *Chit* of the Atman, but it appears to be different. It is like peeping through the hole of the needle, it gets immersed in it. The goddess of this power of *Chit*, by its power of all-comprehensiveness appears as time. Just as the power of the moon exhibits coolness, this shows itself as the power of time. The power of *Chit* which is the form of the lustre of Paramatma is born and gets as her maids, the power of the forms of place, time and action. This power of *Chit* realising its own original power stands firm there. But without discrimination, due to illusion, it finds as true the illusory form, divisible. Then it acquires name, form, life-breaths and senses. All those created in Pure Consciousness are Pure Consciousness because there is nothing else than the Brahman in reality. Like waves in the ocean, all the creations of *drisya* are in Pure Consciousness. The difference of ornaments from gold is peculiar; the difference between the world and the Brahman also is so. Innumerable lamps lighted from one lamp may be different in appearance but they are one in reality. In the same way, difference appears due to time, place and action, but in reality there is no difference in the Brahman. The Pure Consciousness mixed with the power of movement of time, place and action, runs after desires and becomes wicked. The form of *Chit*, the abode of place, time and action, getting wicked form due to *vikalpas* is

called *Kshetrajna*. The body is called *Kshetra*. The *jiva* is called *Kshetrajna* as he fully knows the inner and outer body in full. The *jiva* creating things as per *vasanas* gets again the form of egoism. This egoism is called *buddhi* as it decides the things and the cause for different creations. The *buddhi* becoming dirty with *samkalpas* acquires the form of the mind. The mind by means of many *vikalpas* gets the form of senses. The senses become the body with hands feet and other limbs. The body becomes visible in the world after being born and getting the *jiva*. Thus by means of the ropes of *samkalpa*, the *jiva* is bound and is surrounded by many sorrows. He comes to know gradually the internal and external things. Just as the fruits of different varieties by their gradual development acquire different qualities but in reality they will not be different from the variety to which they belong, the *jiva* may appear to be different by changes but not by the changeability of *Chit*. Thus the *jiva* gets the form of egoism, egoism the form of *buddhi* and *buddhi* the form of the mind made wicked by *samkalpas*. The mind, with successful and unsuccessful desires becomes full with *samkalpas*; becomes immersed in the forms of the bodies of wives and children, the kith and the kin etc. and acquires interest in wretched and mean senses. Just as the love-lorn cow goes towards the love-lorn male-cow, the rivers towards the ocean, the powers of desire etc. run towards the senses only for pollution. Thus the mind, having many powers and made strong by egoism like the spider creates its own bondage and gets entangled in it. Just as the fish fall themselves in the net of the fish-catcher, only to die, the mind also by its own desire, gets innumerable sorrows. The Pure Consciousness, leaving aside its reality thinks that it is bound and falls under the evil influence of

the devil of the forest of ignorance. The mind, creating its own ideas of pleasures of the senses, being in utter ignorance undergoes much suffering like a lion bound in a cage. It thinks that it is doing many acts good and bad; so it goes to heaven and hell created by itself, thus the mind undergoes troubles. This mind sometimes gets the form of the mind, that of *buddhi*, sometimes that of knowledge, the form of action the form of egoism and the form of the body. It is called *Prakriti* somewhere, somewhere it gets the form of illusion. Sometimes it is in the form of action and sometimes in the form of pollution. It is called bondage at one time. It is in the form of *chitta*, that of *avidya* and that of desire. Thus the mind is bound in the world from all sides and is bound by avarice and sorrow. It is the great place for attachment. The mind creates for itself innumerable ills by birth, death-unconsciousness, the ideas of birth, growth and death that spoil it, engulfed by likes and dislikes, attachment and ignorance, becoming wicked and confused by desire, the sprout for the forest-trees of actions, by forgetting completely its glorious form of the Brahman. The mind is sorrow-stricken from all sides, full of varied worries and woes, fierce by its non-enlightenment and it is the fully poisonous tree of *samsara*, becoming more ugly by the branches of birth, death etc. Just as the seed of the Banyan tree bears the Banyan tree in itself, the mind bears the *samsara*, created by the ropes of desires and devoid of the great end of life. Rama, enlighten yourself your own mind, burnt by the fire of worry, bound by the cobra of anger, beaten by the waves of time, made worse by forgetting its own original glorious form. Rama, enlighten yourself your mind, which is likely to destroy itself like the deer left over behind by the group,

burnt by the fire of senses, faded like the lotus, the root of which is cut off, diffused like the torn limbs and sorrow-stricken by pondering over the bodies of previous lives. Enlighten your mind, which is in the middle of its own enemies believing them as friends while they, the senses try to murder it. Save your mind, which falls like the bird in the ocean in the abyss of samsara, which is the cause of all bondage and the lover of the wretched body. Rama lift up the mind from the dirt of sense-desires just as you lift up the elephant fallen deep in the mud. The mind has no interest in knowledge, its methods, it is going adrift in the ocean of sense-pleasures. Save it, Rama save it. Rama lift up the mind with water and save it lest it should be full with the dirt of *kama*, limbs torn and hope lost. Rama, he is called a *Rakshasa*, whose mind is immersed in the putrified world, which is dirty by actions, fierce and made unconscious by birth, death and unending sorrows. The great one will lift up his mind from the ignominious state and saves it from ruin. (1-52)

43. The place of the groups of beings, jivas.

Like the sprinkles of water from the stream, the jivas come out of the Brahman, with forms false in infinite numbers entangled in the stream of samsara-vasanas. This jivavatarana, birth of the jivas has been is and will be in future. The jivas, becoming unconscious by their own vasanas, having minds bound by peculiar states of joy and sorrow are born and are dead in the eight quarters, various countries and places, in water, on land, like bubbles. Some were born many times in this *kalpa* itself; some were born hundred times; some were born infinite times; some only two or three times. Some are not yet born in

this *kalpa*; some will never be born; many attained salvation. Some have been born thousands of times in the same race; some in different races. Some experience troubles in hell; some have a bit of happiness as human beings. Some were born as gods etc; some were in the Satyaloka; some were in the Gandharva, Kinnara Vidyadhara and Naga worlds. Some were born like the Sun, Indra, Varuna, Brahma, Vishnu and Siva. Some were born as Kushmandas, Betalas, Yakshas, Rakshasas and Pisachas. Some were born as Brahmins, Kshatriyas, Vysyas and Sudras. Some were born as dog-meat-eaters, chandala-races, huntsmen, and meat-eaters. Some were born as grass, fruits, roots, and some as birds. Some were born as peculiar mountains, creepers, bushes, stones and some as kadamba, jambeera, tala, tamala etc. trees. Some were born as ministers, with family-pleasures, some as dependent kings, kings. Some were born as saints wearing the bark of trees as dress, keeping silent. Some were born as cobras, pythons, worms, insects and ants. Some were born as lions, he-buffalos; goats etc. Some were born as different birds, familiar flowers, wild animals, some were as wasps, bees, fish etc. Some were in dangers; some were in riches; some in heaven and some in hell. Some were in the starry regions; some were born in the holes of trees; in wind and in the sky. Some were born in the rays of the Sun; some in the Moon; some as grass, bush and creepers. Some are roaming in the world as Jivanmuktas and some attained Videhamukti after enjoying Jivanmukti for some time. Some good people are likely to get salvation soon. The pleasure-mongering people hate salvation. Some were born as presiding deities over the quarters, the speedy-flowing rivers etc. Some were born as chaste ladies, some as men and some as enunches. Some are born as wise,

some dull, some as knowers and some as meditators. Being bound by the past vasanas, their ignorance and other causes, many were in many kinds of states. Some fall on earth; some in hell; some rise to heaven; some go from one body to another. The jivas roam in samsara like the whirls in water till Self-realisation or attainment of salvation, expanding the world, which is like a magic show by illusion, the root cause of infinite senses and thoughts of desires. The Jivas will not be born in this world if they realise the Self, leave aside false things and establishing themselves firmly in the Brahman. Even those who have some discrimination fall a prey to sense-pleasures, get innumerable births and deaths and go deep down to the depths of samsara. Some even after many births having acquired the association of the wise and saintly, passing over the births of gods, Gandharvas and the brahmins, falling a prey to the fascination of the feminine organ go back again as worms, birds and beasts fall in hells. An exceptionally lucky number of persons, being born from the Brahman quickly go back to the Brahman. Some jivas become Brahmas, Vishnus and Sivas in some Brahmanda or other. Some are born as cattle, birds, snakes, gods, elephants etc. The method of the birth of jivas in all the Brahmandas is one and the same. The other worlds are as wide as this. Many were in existence; many will come into existence. For some reason or other, innumerable Brahmandas come into existence for the jivas peculiarly and get themselves dissolved. Some jivas were born as Gandharvas some as Yakshas, some as gods and some as demons. Just as human beings live here doing their duties, jivas in other worlds also get on like this, doing their duties good or bad. But, in bodily built up there may be differences. By competition and mutual collusion,

According to their nature, like waves in the river, the creations of jivas take place. By coming into existence and getting dissolution, going up and going down, like waves in water, the creations take place. Some lucky jivas, the virtuous, the Self-realised etc come out of the Brahman and shine in the Brahman directly. Like light from the lamp, rays from the Sun, sparks from the fire-heated iron, flames from the fire, different seasons from time, smell from flowers, water-drops from rain, waves from the ocean, all the multitude of jivas is born as per the ripeness of time, getting many bodies, enjoying, and at the time of delusion, in the seed of santi, peace and tranquillity, the jivas dissolve themselves.

Rama, the illusion in the form of the creation of the three worlds spreads in the real Brahman in the form of false creation, grows up, changes, and at the end dissolves like the wave in the ocean. (1-45)

44. The coming into existence of Samsara

Rama:—"Sir, you said that at the time of Pralaya, the great Deluge, the Jiva becomes the Brahman. Then later how does he get the cage of bones, flesh and blood?"

Vasishtha:—"Rama, I already told you about it. How is it that your mind is dull and could not remember it? The world with the bodies animate and inanimate is false. Like a dream it is born only to be false and essenceless. This egg of the worlds has been from times immemorial along with all the worlds is false like a long dream. Its shape is just like the illusion of two moons and the turning round of static mountains. The knower, whose sleep of ignorance is destroyed and the vasana of samsara is also cut to the

root, though observing the dream of samsara, is considered to be not observing in reality. By their nature, the Jivas create in their ignorant minds the samsara till they are liberated. Just as there are whirls in water, the sprout in the seed, in the sprout the all-expansive leaves, the fickle body is in the Jiva. Just as there are flowers in sprouts, fruits in flowers, the false body is in the mind. As the mind is of many forms, many bodies as per vasanas are in the ignorant mind. What body according to past karma is to be born, the jiva gets in course of time that body only. Just as mud gets the form of the pot, in the first creation as the result of good deeds, the jiva got good body. Just by the wish of the all-powerful Brahma seated in the lotus-bud the whole samsara as by deep ignorance came into existence".

Rama :- "Sir, you said that the Jiva becoming the mind got the form of Brahma, the creator. Please tell me how?"

Vasishtha :- "Rama, How Brahma got his body, I will tell. You will know the state of the world also. The Brahman indivisible by place, time and action, by its own power for the sake of play, acquired the body divisible by place, time and action. Then by the power of the vasanas, becomes the fickle mind. Reformed by the *upasana* of the Brahman as evident in the previous creation in the form of the sky etc., the mind as unchanged is called the power of the mind. This in the beginning of creation, in a moment thought of Sabdatanmatra, the seed for sound or word, and the pure sky. Then the mind becoming strong by the process of movement becomes the seed for touch, sparsatanmatra and the wind. By the sky and the wind, fire is born. By the form of the sky, the wind

and the fire, the mind grows and creates the Rasatanmatra, thinking of the tasting organ. Then at once it becomes water acquiring the state of Rasatanmatra. Then acquiring the qualities of the four elements the sky, the wind, the fire and the water in a moment thinks of Gandhatanmatra. Then the Rasatanmatra with its quality of smell creates its physical form. Then the five elements leaving aside their subtle forms, see the body, like a spark of fire having egoism in it, with the seed of buddhi, in the sky. It is called the Puryashtaka (the eight components - 1. The five Jnanendriyas 2. The five Karmendriyas 3. The five winds. 4. The five elements. 5. The four antahkaranas 6. Avidya, ignorance. 7. Kama, desire and 8. Karma, action.) This is like the bee in the heart-lotus of the beings. Then the mind, by poignant vasanas, thinks of the body shining as the Puryashtaka, becomes strong like the fruit of the Bilva by the fruitfulness of its previous actions. Then the mind, like gold melted shines bright in the form of inward and outward body. The Lingadeha, in the form of Puryashtaka in the physical body accepts the physical body naturally. The mind thinks of it as shining in the sky all-spread far and wide with head above, feet below, hands on both sides, belly in the middle. The body appearing with fingers, nails etc possesses pure form like the mixture of flames. Brahma, with the body got by desire shines bright. Thus the mind, having thinking as its nature, possesses body created by its own vasanas shines bright. (4.44.22) Just as the human body directly is born as per time and action, in course of time the mind itself by its growth becomes Lord Brahma. Brahma the grand-father of the worlds all, shines bright with intellect, virtues, strength and the fortune of Vijnana. Born from Chidakasa, with gold colour melted and made

* Like the Puryashtaka in the sky, and when floating in the heart-lotus, the mind

pure Brahma creates the five elements playfully with the same power with which he got the form from the Parabrahman. The elements are the forms of ignorance remaining in the Atman and were divided into five. Brahma creates the endless and the beginningless sky, wide and vast at one time. At another time he creates pure water. At another time, he creates the globe of fire and light, at another time, the earth black in colour. At still another time, he creates the world of trees; in the Padmakalpa, he creates a lotus from the navel of Vishnu. Moreover, he creates many worlds and becoming himself Vishnus and other gods rules over them. His body also came from his desire from the Brahman. Thus, Brahma, the mind, being born from the real form of the Brahman, covered by ignorance, in the belly of Vishnu gets the sound-sleep stage and forgets the previous samskaras. After waking up from sleep, it sees its body. The body is full with the flow of the winds called the Prāṇa, āpana etc. made from the pure parts of the five elements, spread by innumerable hairs, made bright by thirty two teeth, two thighs, the backbone and the pillars. It possesses the five wind-gods, hands and feet, head and chest and the belly. It has nine gates, twenty fingers fine and twenty nails white, with two shoulders, two breasts, two eyes, but some times having many shoulders and eyes as per its sweet will and pleasure, the nest for the mind-bird, the living place for Cupid-serpent, avarice-ghost, the cave for the Jiva-lion, the place of bondage to the attachment-elephant, bright with the mind-lotus, and very beautiful. Seeing this body Brahma, the knower of the past, present and the future and the Great God thought as to what he should first create in the endless sky, blue. He at once saw the past, present and the future clearly, and many previous creations.

He remembered gradually the rights and-wrongs of the Jivas. Just as the Spring Season creates flowers and fruits to trees, Brahma created the Vedas and as per their instructions created playfully various Jivas with peculiar samkalpas. To see that the jivas get heaven, salvation, righteousness and desires, he created many customs and systems of behaviour as if in the town of the Gandharvas. He wrote innumerable Sastras also. Just as the glory of the flower is by the Spring, the glory of the creation is by the mind-Brahma. By different kinds of creations and the glow of them, and the peerless glory of the world is the work of the mind in the form of Brahma. (1-49)

45. The Truth of the Pleasures of the World

Rama, the world is not created; it is the ready-made thing; it is only the playful fancy of the mind; it is only a make-believe; there is nothing else there in it. This is not the only Brahmanda covered by place, time etc. The past and the future Brahmandas are innumerable covered by time and space. Why many words, the endless sky is unable to cover even a small portion of the space of the infinite Brahmandas. Like the town seen in a dream, the world is only a figment of imagination. In whatever space and time the world appears in Pure Consciousness, all that is only Pure Consciousness. The world is like the sky, a vacuum. Like the painting in the town of the Gandharvas, without walls or colour, though seen false, though created non-created, the world is like one of the peculiarities of the sky; a peculiar painting on the sky. The bodies, the worlds are created by the mind only. Like the eye in the action of seeing, this is only the cause for remembrance only; not true. The world with the pot, the cloth, the wall etc. is only false as there is

nothing else than the *sat*. Like the silk-worm builds a nest and lives, the mind created a body to live in. There is nothing which the meaningless mind can not create and get. There is no power greater than the power of the cave-mind even in the Lord of the universe. Rama, All things false or real exist only by the all-powerful mind. You got your body by the mind. The wise call the creation of the mind as all-powerful. The gods, demons, men and women all are born by the desire of the mind. If the mind is at full rest, they all disappear as the lamp sans oil. Rama, see that the whole world is like a long dream. Know that this is like the sky, only imaginary and the figment of imagination. Really nothing is born in the world; nothing dies; all this is false. The Brahman is changeless. How can it be big or small? It is absolutely indivisible. How can it be divided? Without thinking of the Brahman, quite different from your body why do you feel sorry for? By thinking of the heat of the Sun, the streams of mirages appear; in the same way, by thinking of the all-pervading Brahman, you will see Brahma and others as false. All things in the world are false and are covered by infinite ignorance. They are as illusory as the appearance of two moons, or the thing imaginary. Just as one who travels in a boat feels that the trees on the shore are moving down, the false things of the world appear to be real. Know that the world is undoubtedly created by *maya*, illusion and is nothing but a magic show. All are the creations of the mind; every thing appears to be neither true nor false. All is the Brahman; nothing but that. 'This is the Mountain; This is the river; This is a log of wood.' All these ideas are false; they are apparent as true due to the strength of the mind. Rama, to one who is devoid of contemplation of reality the world is full of

*the principle of appearance is the appearance of
void, it is empty, things are created*

joys of desires and the form of avarice. To him are sure the births in heaven and hell, as man, beast or bird. You please contemplate on the Brahman, devoid of the world. Just as all things appearing in a dream are false and illusory, the world created by the mind is a long dream and hence all-false. The world that is seen around, the *drisyaupapancha*, appears to be the place for all enjoyments, very wide and very fair, but in reality it is mean, ephemeral, and is the ant-hill where the serpents of desires have a free play. So, leave it off. Do not have any attachment with it as it is utterly false. Will the knower of the mirage run after it? The fool who runs after the fascination of utter illusion, the form of *samkalpa* and full of desires will face sorrow after sorrow. In the absence of the true, the Brahman, one may run after the untrue, illusion; but when the Brahman is there all-pervading, the only true thing, one who leaving it runs after the illusion is really unlucky as he gets himself destroyed by it. Due to the fear of the serpent in the rope, the world is full of fondness for it. The permanence of the world for long lies in the peculiar figment of imagination only. Like the multiplicity of moons in water moving deceives only a child by the thought of the existence of many moons, only the ignorant is deceived by the unreal things of the false world but not a man like you, the knower of the Self. Thinking that the body and senses etc. are he himself with the qualities of sound etc., one who expects happiness from them is as great a fool as one who tries to warm himself with the fire in his imagination. By the power of imagination of the mind, there appears a town in the mind; thus the bodies etc. the grouping of the five elements appear as true due to ignorance. By the sweet will and pleasure of the mind, the world comes into

existence and by the same it gets dissolved. Like the town of the Gandharvas, the city in imagination, the wide varied world, the *drisypaprapancha*, appears in the form of falsehood. Even if the world is destroyed, nothing is destroyed; thus even if it grows by leaps and bounds, nothing increases. If the imaginary town is built or destroyed, please tell me what is built and what is destroyed. Just as the playthings are created for the boy, the worlds are created always by the mind. Just as there will be no harm at all to any body if the water in a magic show is dried up, there is no harm to any body even if the false world is destroyed. That which is not real, its destruction will not harm any body. Hence, where is the need for joy or sorrow in the fake world? What is destruction for that which is ever false? When there is no destruction, why do you feel sorry for it? Or what is destruction for that which is eternal and everlasting? As the world is only the Brahman, indestructible and immaculate, what need is there for joy or sorrow? What is growth for that which is ever false? When there is no growth, why is joy for? False forever, forever causing births and deaths etc, is there any thing to be desired by the wise knowers of the Self in the world? Or, what is there to be renounced by the wise when all things, all worlds are the Brahman, nothing but the Brahman? One who always thinks of the world with name and form as *asat*, false its original form the Brahman as true, the only truth absolute, has neither sorrows nor joys; one who thinks the world as true, feels sorry for its destruction. Rama, that which is non-existent in the beginning and the end is non-existent at the present also. One who likes the untruth, sees the untruth always. That which is true in the beginning and in the end is true at present also.

One who thinks that the whole world is the Brahman, sees the truth always. The Moon and the sky in waters, the boy only believes due to the illusion of the mind, and never the wise. The ignorant who is pleased with the things of the world, meaningless and false later experiences sorrows only. Rama, therefore, see the Brahman everywhere and meditate upon it only. Only that is indestructible and eternal.

Rama, know the whole world created by the cause of illusion, full of egoism, as *asat*, utterly false; have no attachment whatsoever with it; on the other hand devoid of ignorance, full of the knowledge of the Self you treat the whole world as the Brahman, the True and the Eternal; have no attachment with it as well.

By the time the sage uttered these words, the Sun set; the members of the assembly went to their respective places to perform the rites of dawn; they spent the night happily; they returned to hear the sage the next morning with the rays of the Sun. (1-51)

46. The State of a Jivanmukta

People weep for the loss of fascinating riches, wives and children. They are nothing but a momentary magic show. Who but the fools weep at the finish of the transient magic show? The loss or gain to the city of the Gandharvas, which exists nowhere, the loss or gain of, or the glory or sorrow of them are not things to be felt joyful or sorrowful. With the increase of wives and children, there is nothing to gloat over. Will anybody be happy or unhappy with the increase or decrease in the waters of the mirage? To feel happy over wives and children is nothing but feeling happy over the increase of illusion. The most fascinating pleasures of the fools are the causes of renunciation

to the wise. Riches, wives and children are only perishables. Will not the perishables perish? The wise will always look at them as perishables and the causes for hell. So, they always renounce them. Rama, do not care for the perishables; enjoy if they fall upon you with reticence. The first quality of the Wise is never to desire things that will not fall upon them and to enjoy with no pride or desire those things that fall upon them. Be very careful with regard to *kama*, the most illusory, the most formidable enemy which murders one secretly. Be wise; never give place to ignorance. Though one has the knowledge of the Self minus the world, by recklessness, the ignorant will not realise the dangers and deceptions of the worldly fascinations, fall a prey to them and perish. By hook or crook one who gets over the desire for the worldly things, will not fall into the abyss of *samsara*, illusory and fatal and retains the purity of the mind. One who firmly knows that the world is all false and withdraws himself from it will never be duped by ignorance. 'One who is firmly of opinion that he, the world are one and the same Brahman, has no likes or dislikes; he will never drown himself in the ocean of *samsara*. Rama, realise the Pure Consciousness spread in the visible and the invisible, catch hold of it, the only Reality and keep yourself firm neither accepting nor rejecting the world. Or, be in the world doing your duties without any attachment with full renunciation, contentment and untouched by any allurements like the clear blue sky. The wise man without likes and dislikes, though engaged in day-to-day routine, can be like the lily-leaf uncontaminated by water undisturbed by any happening. Let your mind disinterestedly accept the actions of the senses like seeing touching etc or reject such actions, but be always

immersed in the Self having no desire whatsoever within. Know that the idea 'this is mine' as false, though your mind may turn towards word, touch etc., do not be immersed in them. Then it is immaterial whether you do actions or do not. Rama, when the actions of the senses are not sweet to you, think that you are the knower of truth and one who crossed over the sea of *samsara*. When nothing is sweet to you either here or hereafter it is immaterial whether you are in deep contemplation or engaged in actions disinterestedly, salvation is yours. Sure Rama, to achieve the highest state of beauty, depend upon realisation and renunciation. Like the fragrance from the flower cull out the mind from the *vasanas* by good wisdom. Those who get in the boat of good wisdom alone will easily cross over the ocean of *samsara*, full of *vasanas*. Others will be drowned in it. With intellect, full with discrimination and renunciation, as keen as the sharpened sword and very courageous, contemplate on the reality of the Brahman and become one with it. Behave in the world [not as the ignorant, but as the wise man, enlightened in mind, clever in perception and deep in spiritual knowledge – the *jivanmukta*, the liberated while still living. You must follow the example of the ever-contented, the great genii, and the great souls only but never the fools, deceiving themselves and deceiving others. The great souls who know the reality of the Brahman and the world, will neither desire nor give up the worldly affairs, but enjoy those that fall to their lot. The great souls will never aspire for miracles, attachment, power, virtues, fame and riches as they know full well that they are all false and can never lead to salvation. Such great souls will never weep even if every thing is lost; they will never be joyful even in the pleasure-

garden of the Lord of Heaven. They never aspire for it. They are like the Sun ever resplendent following their own destined course. The liberated men from the shackles of samsara, desireless, engage in actions that fall upon them. They go in the chariot of the body, having a wise charioteer called Vijnana, seer-like, serene roam in the world. You have this great knowledge at your finger-ends. Be firm in knowledge confirming your knowledge with keen intellect. Follow the direct path of Self-realisation; give up attachment, avarice and malice; Roam as you please. You are the highest soul, reaping the greatest benefit."

With these words, spoken by the pure-hearted Vasishtha, famous and peerless, Sri Rama was much enlightened and ennobled. His mind with the tremendous effect of the nectar of knowledge shone bright, cool and glorious like that of the Moon." (1-33)

47. The decision to live in the world

Rama:- "Oh Divine Sage, the knower of all Dharmas, codes of righteous conduct, and the holy Scriptures with their component books, I am fully happy by your spiritual instruction. There can not be any satiety to hear your sweet nectarlike words, of fine meaning, expressed in excellent stories, in words to be written in gold and as clear, effulgent, ennobling, elevating and fully blossoming the lotus of the heart like the Sun. You told me of the different beings of the three qualities and the birth of Brahma, with the authority of the Vedas and other holy Scriptures. Pray tell me the same again.

Vasishtha:- "Rama, lakhs of Brahmas, hundreds and hundreds of Sankaras and thousands of Vishnus

passed over up-to-date. In this hemisphere and infinite other hemispheres, varied and very peculiar, many kinds of gods and demons are there; for them of peculiar and different customs and systems are in vogue. In many hemispheres formed at the same time or at different times, the gods etc. will be born several times. In all the hemispheres, the origin of the gods and other species will be peculiar as peculiar as that of a great magician. The creation was made some times by Siva, some times by Brahma and some times by Vishnu and some times by the saints. Brahma will some times be born from the lotus, some times from the water, some times from the egg and some times from the sky. In a certain hemisphere Siva, in another the Sun, in still another the Moon, in another Vishnu rule over all the gods. In a certain creation, the earth is full of trees; in another full of men, in still another full of mountains. A certain earth is full of soil, another full of stones, another of gold and still another copper. Wonderful worlds exist infinite. In a world there is only one Sun; in another, no Sun but all darkness exists. In the form of the Brahman, the sky, like waves in the ocean many worlds come into existence and go into oblivion. Like waves in water, rivers in the mirage, flowers in the mango tree, there is the glory of the world in the Brahman. One may count the *trasarenu*s in the rays of the Sun, but none can count the fickle infinite worlds in the Brahman. In the rainy and other seasons, the mosquitoes are born and are destroyed, many worlds from the Brahman are born and are destroyed. The beginning or the end of this coming into existence of innumerable creations, no body knows. The creation having no beginning, end or middle ever appears as a wave. There was creation; there was creation before that; there was

before that. Like waves in the river the beings, gods, men, beasts and other species come into existence and go out of existence. The Brahmandas, like the one present of Brahma now, in infinite number, like moments in the year, were destroyed previously. All the Brahmandas now existing are in existence in the Brahman, all-expansive called the *Brahmapura*. Like the fascinating forms of Brahmapura, created by Brahma, many more Brahmandas are born again and again and face dissolution like the sounds in the sky. Like the pot in mud, the sprout in the seed, in the Brahman many future Brahmandas exist. Till one finds himself as the Brahman himself, the wide, wide, vast worlds appear in the Brahman as *drisya*. This Brahmanda, indefinable, found by the ignorant in the Brahman, very broad and wide, exists as false like the creeper in the sky. Transient as the waves the infinite creations, with peculiar and different forms and with the peculiar actions of the beings, exist. All this is, in the opinion of the knower, not different from the Brahman, like water not different from rain; in the opinion of the ignorant, all creation is born from the Brahman, like rain from the cloud. Just as the leaves, stems and branches are not different from the tree, the creation is not different from the Brahman either to the knower or the non-knower. In the worlds, the bodies etc. created by the five elements, the senses and the subtle things are woven together as a garland. At a certain time, the sky first takes the physical form and Brahma is born from it. He is therefore called '*Akasaja*'. At another time, the wind takes the physical form and from it Brahma is born. He is called '*Vayuja*' then. Thus, when Fire, Water and the Earth take the physical forms first, they will be called *Taijasa*, *Varija* and *Parthiva* respectively. The five

elements are divided into two each, and again each into four, and each is joined to the rest of the four elements and from the remaining big half-part, Brahma is born. He does the work of future creation. Some times, in the big half-parts of Fire, Water and Earth, the self-born person takes the forms of *Taijasa* etc. Then, some times from his face, some times from his feet, some times from the front parts and some times from the back and from the eyes and the hands, names, forms and sounds are born. From the navel of that *Purusha* called *Narayana*, a lotus is born; from it Brahma is born. He is called *Padmaja*. You need not wonder how it all happened; all this is illusion, like dream-illusion, it creates false-wheel creation, it is fickle like the whirlwind in water but beautiful to look at as the kingdom of the mind. Just as wonderful creation is not possible from illusion, how can the world be created in the One Brahman? At another time, from the pure blue sky, a golden egg is created; from it was Brahma born. Some times, one the *Parama Purusha* places his semen in water, from it the lotus of the Earth or the wide world is born. From it, Lord Brahma is born. He is called '*Andaja*', '*Padmaja*'. At another time, the Sun in the past *Kalpa* is born as Brahma. In the same way, the Varuna and Vayu of the previous kalpa will be born as Brahmas in the next kalpa. Rama, I told you of the Brahmas who in reality are not in the Brahman. In their birth there is no particular method or manner. You will understand the birth of other Brahmas by hearing the birth of one. After all, the whole world is the creation of the mind only. This is the only correct conclusion, to arrive at which I told you of the above process of creation. All the beings are only born of the mind. As long as the mind is not destroyed, so long remain creation and

destruction, joys and sorrows, knowledge and ignorance, bondage and liberation, again and again. The creators, the fascinations for the dear things of the past, present and the future appear and disappear like light from a lamp. In the glory of the lamp, the forms of four-faced bodies of Brahmas, their births and deaths are one and the same except the long or short duration of time. The light is extinguished shortly and Brahma at length. The Yugas Krita, Treta, Dwapara and Kali occur again and again. Like the turning of the wheel, the world comes into existence and goes out of it again and again. The Manvantaras, the Kalpas also come and go. Like the morning and the day, all actions come and go again and again. The whole world, the longevity of the beings of which is measured by time with day, night, hour, minute etc. comes and goes again and again. Just as the sparks of fire are in the iron rod kept for long in fire, in the *Chidakasa* all things exist by nature. Just as in the tree, the flowers and fruits of different seasons are present, the whole world some times appearing and some times not appearing is in the Paramatma, the Brahman. The all-embracing and expansive Chaitanya is the form of *Chit*. To think that the creation is formed out of it is the defect of the eye, which sees two moons in the sky. From the Chaitanya, the all-expansive, the whole creation is born; it remains in it. Just as the rays of the Moon appear to be different from the Moon but in reality not, the world appears to be different from the Brahman. Rama, the world is never true. For the Brahman is ever One, never Two; it is ever detached; never attached to any thing, by nature. As the power of the world is in the power of the Brahman, the world is never different from the Brahman. The worldness, shining bright by Pure

Consciousness, the Brahman-the world as seen by time-remains only till the Great Deluge and not afterwards. In the eye of the knower of Self, the Brahman, all the world is nothing but the Brahman; no world exists. In the eye of the ignorant, the world is ever living. So though false the illusion of the world is real, everlasting. It is true as it occurs again and again with the same nature. This opinion of the Mimamsakas is also true. The opinion of the Bouddhas also that the world is destructible as per the peculiarity of their vision, is true according to them. The opinion of the *Sankhyas* that the world is ever true, due to the apparent permanence of the earth and the mountains, spread in the quarters by the pure light of the Sun or the Moon, rising and setting everywhere, is also true according to them. In reality, in the Brahman, the ONE, the Endless and the Indefinable, no imaginary things are present. Imagination has no place in the Brahman. Every thing occurs again and again; birth and death, joys and sorrows, actors and actions happen again and again. The Sun rises again and again; thus the whole world of desires, the sky, the seas, the mountains, the creation occur again and again. Gods, demons, Indras and Chandras, Vishnu, the Sun, the Wind, the Water etc occur again and again. The other worlds, heaven, hell, bondage and liberation occur again and again. Shining with the filaments of the Sahya Mountain, the bud beautiful of the Sumeru Mountain, the fragrance of the good of the beings and the nectar of enjoyment and the vast sky in the middle the earth-lotus is born again and again. Encroaching upon the forest-sky, destroying the elephants of darkness by the nail-rays, the Sun-lion is born again and again. The Moon, the ornament of the quarters-lady, with the pure moving rays-hands, fair and fascinating

showers the nectar again and again, in abundance. From the tree of heaven, hit by the wind of evaporating the good, the groups of flowers, the heaven-dwellers, their limbs torn to pieces, fall again and again on earth. With the wings of actions varied, the *Kapinjala* bird called the time of creation, slowly making *pat, pat* sound called the beginning of the world is coming and going again and again. As the rule of the previous Indra is completed, surrounded by the group of the officials of the new Manvantara, alighting on the Iravata etc. the second Indra-bee, on the lotus-heaven sits again and again. Just as the gusts of winds of the great Deluge move and shake the milky ocean on which Lord Vishnu takes rest, the Kali age enters and pollutes the time made pure by the Krita age again and again. Prepared by the time-potter, wearing the mud-vessel called the beings, the wheel of Kalpa ever speedily turns round and round, many times. The world, like a vacant forest, devoid of good state, devoid of the juice of righteousness and quite inauspicious, gives joy creating the views as per the previous experiences. This world is born again and again only to dissolve itself. The exorbitant heat of the Sun is burning to ashes the bodies of the beings again and again. This world with the piles of the bones of the dead beings again and again becomes a burial ground of the beings. The world again and again becomes a vast ocean with heavy foam, of the form of Rudra, the destroyer of the creation, dancing with the rain caused by the Pushkalavarta clouds, resembling the great Kulaparvatas. Thus with the water and wind dissolved, all vacant, the world like a sky, not previously known, surely becomes vacant again and again. The mind, the form of oneness, enjoys life for a while, becoming old and dilapidated

again gets its own form. After a time the mind like a vacant place like the town of the Gandharvas, again creates many worlds. Rama, after the Deluge, again creation begins. Then, all things again come into existence. Then it begins to turn round. In the process of Mahamaya, great delusion, long illusion, there is no true or false thing to be decided as such. The wheel of samsara, a false creation with no reality or substance is like the story of Dasura, a story non-existent in reality. The world is full with the vikalpas, capable of producing two moons, born out of ignorance. It is not different from the Brahman. It is false as shape. How could you come to understand that the world is true?" (1-90)

48. The Story of Dasura (Daasoora)

Men of varied and various activities, men who are hit by the strong desire for pleasures and hence get their minds spoiled and men of self-deceit and who deceive others can never realise the Truth Absolute. Those who are very wise, those who keep their senses under full control, the great souls can see the Truth as clearly as they see the bilva fruit in their hand. Men of contemplation fully know the dangers of the world-illusion and leave it aside at once as the serpent its white cover. Such great men will not be interested in the deeds of the world and even if they appear to be engrossed in them will never be bound by them. Like the seed burnt by fire will not yield a plant, they will not be born again. The ignorant fool always cares for the good of the body, which is full with mental and many physical ills and which falls to-day or to-morrow, shortly; but not for the good of the soul. Therefore, Rama, never try to amass the wealth for the good of the body but be ever engaged in Self-realisation."

Rama:- "Sir, you told me that the wheel of Samsara, created for the enjoyment of the pleasures of the flesh and devoid of reality, is like the story of Dasura. Please tell me the story of Daasoorā."

Vasishtha:- "Rama, to tell you about the reality of the worldly illusion, I will describe the story.

There is on earth a famous town called Magadha, full with varied and peculiar trees and flowers and riches of all kinds. It has around it the Kadamba forests created for sport and pastime of the people. It has many varieties of birds, many peculiarities and wonders of beauty. Its ends were full with crops of good yield. The harem of the king of Magadha had many pleasure-gardens. The shores of all rivers in and around it were full with white, black and red lilies and lotuses. With the music of the ladies swinging and singing the place was full with melody. The earth was full with blossomed flowers resembling the arrows of Cupid. There was a mountain, full with plantain and Kadamba trees, fascinating with many creepers and shrubs, the wind making noise entering the beautiful flowers, red with the filaments of flowers and happy with the melodious songs of birds. On the tree-bird-filled holy mountain, there lived a saint, righteous and penance-minded. He was Daasoorā, with no attachment whatsoever with anything. He lived on the Kadamba tree."

Rama:- "Sir, what is the reason for his living on the Kadamba tree?"

Vasishtha:- "Rama, his father was Saraloma, famous as another Brahma, the creator. He lived on the mountain. Dasura was his only son. He was like Kacha, the son of Brihaspati. The saint lived with his son on the mountain. After a time, Saraloma left his body and went to heaven just as a bird leaving its nest

goes to the sky. Dasura, weeping for the loss of his parent became weak like the lotus in the season of snow. The forest-gods consoled him thus unseen by him "Oh saintly boy, why do you weep like an ignorant man? Have you not yet recognised the momentary nature of the world? The creation of beings here, their growth and their ruin are inevitable. The fate of even Brahma and others is the same. Just as the Sun who rises sets every day, the being born will die sure. Don't weep vainly." Hearing the words, he got courage like the peacock hearing the sound of the cloud. He then performed the rites to the dead parents and wanted to do severe penance. As he performed penance, the foremost duty of a pure Brahmin, he acquired the real Srotriyatwa (studying the Vedas, knowing their meaning and practising the same in life). The mind of Dasura, who wanted to realise the Truth did not rest content on earth, having the pure and the impure state. He found impurity everywhere. He thought it best to live on a tree, more sacred than the earth. He did penance to achieve that end. He offered in fire his meat cut from his shoulders. The fire-God said to himself 'I am the mouth of the gods; let not the meat of the Brahmin be burnt to ashes'. He then taking the shape of the Sun appeared before Dasura, just as the Sun before Brihaspati. He said "May your desire be fulfilled." The Brahmin offered him the prescribed worship and requested him to grant the boon of living on the tree. The Fire-God granted it and disappeared. As the fire-God made his exit like the lotus in the evening, Dasura shone like the full Moon. Overjoyful with the desired end, the rays of the sweet smile of the pure Brahmin far excelled the beauty of the full-moonshine and the blossom of the lovely lotus. (1-43)

49. The description of the Kadamba of Dasura

The Kadamba tree under which Dasura decided to live was in the middle of the forest, touching the clouds in the sky. The horses of the chariot of the Sun used to take rest here exhausted at noon. Spreading the moonshine of its branches, it looked as though it was examining with its fully blossomed flower-eyes if there is any place, not shone bright by the moonshine of its branches. The tree is made dustless by the wind, it has the filaments called the group of black bees; it appeared as though it wiped with the sprouts-hands, the face of the quarter-lady. The sprouts with the drops of snow, pure and serene filaments, creepers white as teeth, it possesses and appears as laughing with face chewing pan. The kadamba tree with the great glow of the creepers, the dust that entered the flowers etc fascinating, created a round shape to itself. The chakora birds made sweet sounds on the branches covered by the creepers. The tree becoming strong by its branches appeared as the Brahmanda, with the paths of the Siddhas, covered by the planets, the stars and the aeroplanes. Like the sky with the clouds forming as rainbow, the branches with the plumes of peacocks made the tree shine resplendent. The tree was full with the white chamara beasts, some in the interior and some in the exterior, appearing and at once disappearing like the year with the moons. The tree was filled with the sweet music of the kapinjala, the koel and the chakora birds. Like the Brahmanda with the groups of Siddhas living in heaven, the tree was full with nests of birds, in which the kalahamsas and the kadambas chatter and play with joy. Like the heaven with the apsarasas, heavenly damsels, the tree shone bright with the creeper-ladies having the leaves as hands, and the black-bees as eyes. The tree was

black as the cloud with the lightnings, with the creepers with leaves, having like the rainbow with the dust of the red and black lotuses. The tree was full with thousands of branches-shoulders, spread to the sky, it looked like Lord Vishnu dancing with the earrings, the Sun and the Moon. Under it lived serpents and elephants. The upper part shone with the stars, the middle part with flowers and creepers. It appeared as another sky. As it shone with many mountains and forests, the tree appeared as the grandfather of the trees and the chief centre of all flowers and fruits. It has buds covered with the redness of the flowers. Through the holes of the leaves, the rays of the Sun covered the roots of the tree and it appeared as the sky with the stars. Just as the earth is full with the towns and villages, the tree was full with the nests of birds on its branches. With the flags of the creepers, with flowers, with the birds the *Chakora*, the parrots, the koels and the sarasas and with the windows of bunches of flowers, the tree was simply splendid. The shadow under the tree served as resting place for the beings. It was like the harem of the goddesses of the forest. Like the hill with rivers, the tree with the sweet sounds of the black bees on the flowers appeared fascinating. The birds flew from it. With cool slow breeze, evergrowing leaves and flowers, the branches of the tree covered the tree just as the clouds cover the mountains. The elephants rub their bodies to the trunk of the tree, very strong and extensive, which looked like a mountain with the groups of trees. Multi-coloured, with birds on the branches, the tree shone like Vishnu with the retinue. With the fingers of bunches of flowers moved by the winds of the forests the dancing creeper-ladies appear receiving instructions in dancing from the tree. The tree appeared

as dancing with joy along with the creeper-ladies expanding its shoulder-branches with the contentment that except a branch, the trunk, a flower or a leaf, all other limbs of it are fully useful to the world. As the only husband of the creeper-ladies, with the sentiment of love, the tree appeared as singing songs of love with the sweet sounds of the black bees. Moreover, the tree appeared as shedding flowers for the worship of the Siddhas roaming in the sky and extending welcome to them with the sounds of the koels and the black bees. The tree shining bright with the creepers, flowers and fruits, along with the teeth of pure flowers, looked as though smiling at the other trees. It also looked like running to the sky to conquer the Parijata tree with the birds lifting up their tones soaring up in the air, with innumerable black bees in the middle. It has as it were thousands of eyes in the form of infinite bunches of flowers spread over greatly, thus conquering the thousand-eyed Indra. It is covered with the flower-gems. It also appeared as the thousand-hooded Sesha coming out of the nether world to observe the sky. It appeared as another Sankara, with the flower-dust the white-ashes. Like Siva, the tree also is the place of refuge to the beings with its flowers and shadow. Dasura saw the Kadamba tree like a town created in heaven, with the bird-citizens, creeper-bowers and the fully blossomed flowers in the stems. (1-34)

50. Dasura looks at the quarters

Beautiful with fruits and flowers, like the white Kailasa mountain with white flowers, like a pillar between the earth and the sky, the Kadamba tree was. The Brahmin Dasura climbed it up and sat on the tree like Lord Vishnu on the *vata* leaf at the time of the Great Flood. On it on a branch kissing the sky, full

with leaves, he sat and began to do penance single-minded without any idea of impurity as on earth. He made a seat to sit on a fine new tender leaf and looked around all the ten quarters with wonder. He saw the most beautiful lady in the form of the quarters, shining with the garland of pearls in the form of streams or rivulets, the bulky breasts in the form of big mountains, sumptuous black hair in the form of pure blue sky, the front hair-ringlets in the form of black clouds. He saw from his seat the ten quarters, wearing the black-leaf clothing, innumerable flower-head ornaments, having the ocean-waterful tumblar, adorned with many kinds of ornaments fully blossomed lotuses, full with fragrant winds, with very sweet sounds of the black birds with the sounds of the waves of the rivulets as the sounds of the small bells of the feet ornaments, possessing the heaven-head, earth-feet, the forest-hairs, and thick-forest-thighs, wearing the Sun-Moon-ear rings, with fine fields full with the sal paddy, fascinating with the white-cloud-dress covering the breast-mountains, having the ocean as standing mirror to look to its beauty of new ornaments, beautiful to look at with the star-sweat-drops, having the three worlds-harem, wearing the jacket of the different seasons-flower-leaf-made, full with wonderful and peculiar flowers, having the toilette of moonshine-snow and sandal-paste, possessing false forms as wide forests, earth, and the clouds, and the forms of the three world-ladies. (1-12)

51. Teaching to the son

Doing severe penance there the brahmin earned the title 'Kadambavasi Dasura'. He turned his mind from the quarters to inward penance sitting in a lotus-posture devoid of Self-realisation, but purely of actions leading to heaven and other pleasures. He

began a mental sacrifice. Sitting on the leaf of the branch of the Kadamba tree, he performed the mental sacrifice from the beginning of kindling the fire to the end of *Aswamedha* gradually. In the same way he also performed mentally many sacrifices like *naramedha*, *gavamedha*, *aswamedha* etc. giving munificent gifts to the brahmins. In course of time, his mind became pure, broad, devoid of attachment and anger etc; the hindrances vanished and due to his mental purity, he acquired knowledge. By it, his ignorance vanished and the dirt of his vasanas also vanished. One day he saw a forest-goddess on the front side of a creeper; she was wide-eyed; her dress was fine flowers; she was love-lorn, Her eyes emitted love-juice. The brahmin said to the lady, who was as fragrant as the blue lotus, very fascinating, spotless bodied, bent-faced, bent creeper-like "Lady, who are you, even Cupid will lose his mind if he sees you? Why are you sitting on the creeper, your friend-like?" Then she replied in the following sweet words, the deer-eyed, the bulky-breasted, and the sweet elegant worded "Sir, all the desires which are generally unfulfilled otherwise will be fulfilled at once by requesting the great souls like you. I am the forest-goddess of this place, living in the creeper-bushes. For the festival of Cupid on the thirteenth day of the first fortnight of the month of *Chaitra*, in the *Nandana*-pleasure-garden, all the forest-goddesses met. It was an all-three world forest-goddesses Conference, to which I also attended. All the goddesses except myself were blessed with sons with whom they came. I felt ashamed for having no son. You are the all-giver; you are here. You are like the desire-yielding tree. I should have no grief for anything. I pray you to give me a son soon as otherwise I will die good sir, falling in a fire." Dasura

sympathised with her, gave her a flower that was in his hand saying "Lady, you will go; like a fine flower to a fragrant creeper, you shall have a son in a month. Shining with lotus like eyes, as beautiful as Cupid, he will become glorious, being worshipped by the three worlds. You were prepared to sacrifice your body for the boy, so he shall be a knower of Self." With a smiling face, she expressed her willingness to serve him by all means. He sent her away saying not necessary. She went away and stayed in her place for long. After a long time, she came before Dasura with a twelve-year old son, lay prostrate at his holy feet and sitting near him said these sweet words as a black bee speaks to a mango tree. "Sir, this is our son; I made him an expert in all the Vedas and Sastras, but he has not yet attained the knowledge of the Self, which prevents man from ever entangling himself in the mire of samsara. So, I pray you to initiate him in Self-knowledge. Who will keep his own son in utter ignorance without teaching him Self-knowledge?" Dasura replied "So lady, leave the good desciple here and go." She did so. The son serving the father used to live before him like Anuru before the Sun. Dasura, who knew the Self after great effort taught his son long with examples. He taught him knowledge, the state of being always in the Brahman, by means of many stories, created examples, famous narrations, well-known and firmly established principles of philosophy. With self-experienced innumerable examples and words of deep meaning he taught his son great knowledge like the cloud to the peacock before it. (1-34)

52. The description of the glory of Khottha

~~Vasishtha~~ Dasura said "Boy, I went to Kailasa through the sky unseen by others to bathe in the Ganges there

Starting from the sky of heaven with Seven Stars Regions I came back to this place at night. Then, in the middle of the tree a sound like that of the black bees in lotuses was heard. I will tell you about another world like this. Hear. Once there lived a king, named *Khottha*, famous in the three worlds, very rich and a great hero capable of conquering the three worlds. Even Brahma, Indra and others used to obey his commands, just as rich people wear the head-ornament. He was heroic and very courageous. He engaged himself in many wonderful activities. He controlled many but was never controlled by any. Like waves in the ocean, his activities were innumerable. No body can conquer the sky with his fist thus could he be conquered by any body in all the three worlds by arrow or fire. Very deep, his deeds as in dream or imagination, could never be imitated by Indra, Vishnu or Sankara. His all-capable three bodies, the best the better and the good occupied the world. Having been born in the shapeless sky with three bodies, remained in the sky as a bird, taking interest in mean things, not observing duty or prohibition. In the unspecified sky, he created a Brahmandanagara, a very grand town, with fourteen worlds or paths very wide and broad, shining with the three Vedas or three worlds. It is full with pleasure-gardens like the *Nandana*, beautiful with the playful mountains like the *Meru*, adorned like the garland of pearls of the seven oceans appearing as seven wells or ditches. Moreover, it was adorned with big lamps like the Sun and the Moon, never extinguished. It has a commercial way of going up and down the worlds. The king created there, the wide, wide world gods and men etc., the forms of animate beings, sense-pleasure-loving and the pieces of the sky of the Self. Some were employed in the

upper part, some in the lower, some in the middle. Some were to be destroyed after a long time, some quick and all were of black hair-tufts, nine gates of the senses, windows to get the wind out, with the light of the lamps of five senses of knowledge, with two thighs, backbones as pillars, soft with the the skin like the plasting of mud and shone with the paths of shoulders. The king, the great soul, created with the help of illusion the group of *Yakshas*, egoism who verily cover up the Self-sky and who are afraid of the lustre of knowledge always. After the Self-coverers engross themselves in their deeds, the king who became the Jiva by *samkalpa* engrosses himself in many sports like the bird in the nest. The Jiva-bird living with the Yaksha-group, egoism, in many bodies, the subtle, the physical and the causal, as per its free will and gets out of it again. This fickle-minded Jiva sometimes desires to go to the future town, as in dream, and enters the dream-state, like one haunted by a ghost, leaving aside the states of wakefulness, and sound-sleepishness, enters the dream-state, which resembles the town created by the Gandharvas. Later, the fickle-minded Jiva desires to have the state of Sound-sleep when all the samkalpas vanish and dissolves in sound sleep, the state of ignorance the causal form, remaining with the seeds of action in the form of *samskara*. There it is born again as a wave in the ocean. That is, it goes again to the states of waking and dreaming engaging itself in a series of actions. Some times, it is defeated by itself; it bemoans thinking 'I am ignorant, a servant and woeful.' Some times, recapitulating the past experienced happiness, like the speed of the flow of the river in the rainy season, it begins to feel dejected. The king, a great soul, capable of winning in battles, but getting confused like the

ocean by the gust of wind, conquers the enemies in the waking, dreaming states, enjoying the pleasures thereof, feels happy. Though he shines with the Self-glow, he will not shine in the worldly sense." (1-29)

53. The fall of the town of samsara to the ground

The son :- "Revered Father, Who is Khottha? You told me his story indirectly. Kindly tell me directly again. Where is the future town where he stays at present? Are they not both contradictory?"

Dasura :- "Boy. I will now directly tell you. Hear. You will now know the gradual process of Sam-sara. I gave the story to tell you indirectly that the world is utterly false, and that it appears due to ignorance, devoid of any reality and most illusory. The mind with desire born from the unknown sky is *Khottha*. He is born with the vasanas born from his own desire and is fully destroyed by himself by getting rid of the vasanas. The wide wide world is the real form of the mind full of desires. With the birth of the mind, the world is born; with the destruction of the mind, the world also is destroyed. Like branches to the tree, like tops to the mountains, Brahma, Vishnu, Rudra, Indra etc. all are the limbs of the mind. In the Brahman, devoid of the world at all times, by the grace of the Pure Consciousness, the mind with desire builds the three world-town, by possessing the position of Brahma, the creator. In the town created by the mind, the fourteen worlds, shining with the lustre of the Sun etc. are the treasure-houses (Treasuries); the garlands of flowers of the forests and the sub-forests are the joy-gardens; the mountains like *Sahya*, *Mandara* and *Meru* etc. are the playgrounds; the Sun and the Moon having the forms of fire etc., causing cold and heat are the lamps. There flow the rivers, full with

the high pearl-waves, shining by the light of the rays of the Sun. Waters like the sugar-juice, milk etc. the buds of lotuses of gems and rubies, the lotus called the Badaba-fire dwelling in the wells of the seven oceans, the mind-town possesses. Under the down-place the earth and the up-place the sky, with the money of good and sin, the gods, the men and the huntsmen carry on the business of buying and selling. In that world-town the mind-king of desires, for the sake of play created peculiar egoistic-bodyguards, the protectors of the body. Of them the gods live above, human beings etc., living below. They are with the movement of the life-winds, with the forms of sticks-like white bones with the flesh-mud, with peculiar oil-like pastes and pure-bodied. Some will be destroyed after a long time, some quick, they shine with the straw-like hair; they shine with the nine holes like the eyes, ears, nose etc., they experience coolness, heat etc. while the five winds move always. They shine with the lamps of the five senses, with windows like the eyes etc. and the paths of shoulders etc. All these created by illusion are the citizens of the town of Samkalpa. The mind of desire created the Yakshas, the forms of egoism, who are very much afraid of the lustre of Self-knowledge. The king always plays with the great Yakshas, the protectors of the body, who are born by ignorance and who are the forms of ego. Like the cat in the godown for paddy, like the serpent in the leather-bag used to blow the wind, the pearl in the bamboo the ego is in the body. Like lamp it appears in a moment and disappears the next moment. In the house-bodies waves full with desires as waves in the ocean appear. The mind full with desires seeing the self-created thing gets it at once the future new town (dream). Entangled in the wheel of illusion, roaming in waking and

dreaming stages or getting innumerable births, desiring the happiness of rest entering sound sleep or deep meditation gets itself at once destroyed by the absence of samkalpas or desires. By the mere thinking of the boy, the ghost is created; thus, the mind by its own wish is born only for getting sorrow and never joy. The mind-king, the desire-born, by his own power expands himself in the form of the sorrow of the wide world. Just as the Sun destroys thick darkness, by the absence of his power he destroys it, himself. Just as the foolish monkey by senselessly removing the peg finds itself in dangerous sorrow, the mind also by its own senseless acts lands itself in sorrow. Just as the *karabha* animal feels overjoyful the moment it gets a drop of honey, the mind also feels overjoyful when it enjoys the sense-object of its liking. In a moment, the mind becomes disinterested; in the next moment, it becomes over-interested; in a moment like the boy, gets dejected. Divert the wishful mind from the outward objects, by the constant practice of deep meditation and knowledge by destroying it with affection, try to attain the joy of the Brahman, which alone gives perfect peace and sublime rest. To this wishful mind, there are three bodies the best, the mediocre and the worst, with the three qualities and the causes for the existence of the world. By the vulgar acts, always mean wishes occur; by them the being becomes mean and becomes worm, creature and inanimate. By the good ideas, the being becomes soon enlightened and attains the state of being the Brahman. By erotic sentiments, the being becomes behaves in such a way that he is born as a human being. Leaving aside these three qualities, destroying its own form the wishful mind attains salvation. Therefore, by leaving aside the external aspects, conquer mind by mind and give

up all desires for the external as well as internal objects. Even if one performs serious penance for thousands and thousands of years, even if the body is made to dust on the stone, even if one enters the fire or the sea-fire, fall in a deep ditch or the fierce sharpened edges of swords, even if the trinity, Brahma, Vishnu and Maheswara or the kindest sages Durvasas, Dattatreya or the Buddhabhagavan are the spiritual guides and teachers, even if one lives in heaven, on earth or in hell, one can never attain salvation without the destruction of samkalpa, wish. There is no other go. Boy, make all efforts sincerely to destroy samkalpa, desire to do things. It is quite trouble-free, changeless, very holy and full of happiness. All things are strewn to samkalpa only. If the samkalpa is destroyed all things go away on their own way. All vicissitudes true and false are the outcome of samkalpa and nothing else. They can not ascertain whether the samkalpa is true or false. Therefore, they can not lead one to salvation or make one realise the Self. Whatever your mind full of samkalpas thinks, that will happen. So, have no samkalpa whatsoever. Without Samkalpa, do things which fall upon you by themselves. As soon as samkalpas cease, the Chidatma turns back from the sense-pleasures. The pure, the only Real, and the form of Brahman, the Self is unnecessarily falling a prey to illusion, false and futile, acquiring the births of gods, human beings and the animals etc and is experiencing the sorrows of the world. This is quite unbecoming of the great soul. What do you gain by being born from different female organs, being dead and then repeating the same process again and again? Therefore, the wise depend upon the Self, think only of it and realise Godhead. Therefore, my son, become Self-realised, drive away all samkalpas and vikalpas

by force, rest in deep contemplation and attain the everjoyful state of eternity. (1-50)

54 The way of getting rid of Samkalpas

The son said "Sir, please tell me how the samkalpa is, how it is born, how will it grow and how will it vanish for good."

The father said "Boy, the plant of the seed of samkalpa is the inclination for sense-pleasures of the Self, the endless, the ordinary form of power and the real form of the Brahman. Though it is small it becomes powerful and spreads all sides of Chidakasa, engulfing the real form of Chit; it becomes gradually strong to become the inanimate form of the world. This power of Chit thinking of the form of sense-object as different from itself, like the seed becoming a plant, becomes Samkalpa. One samkalpa begets another samkalpa, grows itself and causes great grief. Just as the ocean is nothing other than water only, the world is nothing but Samkalpa, the only sorrow in the world. The mind the wishful mind on its own accord expands and is born as a form of falseness. Like water in a mirage, like the illusion of two moons, it grows itself though it is false. Just as one who eats the fruit 'matulunga' finds even white objects as yellow, which colour to him is real, the samkalpa though false has its existence. You are born with a false form, which grows though false. But if you are well-versed in this science of Self, you will realise its falseness. You are feeling sorrowful within since you do not firmly believe that 'I am the full Brahman' as enunciated by the Vedanta. 'I' 'MINE' and all the births and deaths of joy and sorrow are all fake, false. You have really nothing to do with the births and deaths at any time, but by illusion, you are creating yourself

such illusion. Ponder over the Self. Really is there any birth for the birthless Self? You are becoming a fool by your samkalpa only. Contemplate only on the Self, never think of the past experiences of joy and sorrow. By so doing one will attain the glory called the Realisation of the Self. One who tries for the destruction of Samkalpa, will never possess the fear of birth and death. Samkalpa destroys itself if there is no thinking, no will. There may be some trouble even in crushing the petals of flowers, not even that is found in the destruction of Samkalpa, which is easily possible by never thinking of it. In the crushing of the petals of flowers there is the trouble of physically moving the hands, but in the destruction of Samkalpa even this physical strain is not necessary. It is very easy to destroy Samkalpa in half a minute or minute by giving up thinking of any thing. By always thinking of the full form of All-joy, the Paramatma and remaining in the Self, the very impossible can be made quite possible. Nothing can destroy or harm the Self: Conquer Samkalpa by asamkalpa, destroy the mind with the mind. Remain always in the Self. There is absolutely no difficulty in this easy task. The cessation of Samkalpa is the cessation of all the world. With the absence of Samkalpa, all the sorrow of Samsara will vanish, to the root. The samkalpa itself is the mind, *jiva*, *chitta* and *buddhi* with vasanas; the difference in them is namesake, not real. There is nothing else than samkalpa in the world. Destroy it in your own mind; without doing it, there is no use grieving. Like the sky, the world also is a vaccum. But just as the mirage disappears in a desert sand, the desert is not a vaccum, the Brahman is not a vaccum though the world and the jivas are a vaccum. Both the world and the mirage are false. The false samkalpa is

creating the false world and exhibiting it. When the falseness of the mirages is fully established, who will again think of them? On what will the vasana occur as the world is proved to be false? By the giving up of *Bhavana* or *samkalpa*, salvation is attained. So, by constant practice, firmly establish in yourself that all the *drisya* is false as also the world. The *Jiva* will not entangle himself with joys and sorrows when he realises the falseness of *drisya* and the falseness of the belief that the bodies etc. are Self, the soul. He will not have any interest in the bodies and the relations of the body. When the interest is lost, one will not experience joys and sorrows births and deaths. Therefore, one must realise that the vicissitudes of joy and sorrow are all false. It is the mind only that becomes the form of the *Jiva*, the reflection of the *Chit*, that creates the world, in the form of the mental town of the past, present and the future, and that changes and destroys. The mind of the *jiva* by the contact with the senses is covered by the *vasanas*; by its contact with the *Brahman*, it shines with the power of *Sphurana*, intuition. Hence, by being fickle, dirty, goaded by desire, it creates the world etc. The *Jiva* is the monkey of the forest of the heart and plays his part as per his past karma. He becomes mountain-like and at once dwarfish. The waves of the waters of *samkalpa*, though quite difficult to understand, increase by seeing the senses become badly influenced; but by forgetting the senses, they at once disappear. The *samkalpa* grows up even by a bit of sense-pleasure. The world is full with the many fires of lightnings in the form of *samkalpa*, unseen, transient, flaming and inanimate. All that is false in the world can easily be prevented. The false thing can never be a true thing. If the *samkalpa* is really the form of Truth, by nature it is impossible to resist. As *samkalpa*

is false, to prevent or resist it is very easy. If the dirty form of the world is true, it is like the blackness of coal. Then, who will engage himself in washing it? If it is like the chaff over the grain, one can separate it. The state of the world is there from times immemorial, indefinable. It destroys itself by the truth of knowledge. The knower of Self can easily and quickly destroy the dirt of the world, too vast and too thick though it is. The chaff on the grain and the dirt on the copper vessel can easily be removed by milling and by washing with tamarind respectively. In the same way, the dirt of *Samsara* can be removed by constant effort and knowledge. So, do it. You could not get over the *samsara*, full of falseness for want of wise means and great self-effort. It vanishes with the effort of the destruction or giving up of *samkalpa*. The false thing can never exist for long, anywhere. Darkness can be conquered by light; the appearance of two Moons can be conquered by the cure of the eye-disease. In the same way, the *samsara* can be conquered by the meditation on the Truth. You do not belong to the *Samsara*; nor is the *Samsara* ever yours. Give up the illusion of *Samsara*. Having realised its falseness, it is unwise to think of it at all. May you never be under the delusion that "I am a *samsarin*; all the riches and pleasures of the flesh are permanent". In your form and in the form of the riches and pleasures of flesh, in all only the *Brahman* shines. (1-42)

55. The meeting of Vasishtha with Dasura

Vasishtha said "Rama, when the father and the son were thus talking, just as the cloud in the form of soundless rain, falls on the top of the mountain, I silently came from the sky and got down on the top of the kadamba tree, full with fruits and flowers. I saw there

sage Dasura a heroic controller of the senses, as lustrous as fire, shining resplendent by severe penance, making the earth golden by the infinite light of his body and dazzling with his glow like the Sun. Dasura seeing me offered all respects due to a great guest and worshipped me with the traditional rites and formalities. I told both the father and the son many stories, capable of surely making one cross over the ocean of Samsara. Then I saw the kadamba tree, the interior of which was full with the buds of flowers. By the grace of Dasura, the beasts and birds that served the tree were free from worries and woes. It has many sweet creeper-bowers, serene sprouts. Just as the sky will be full in the sarat season with white clouds, the tree was full with the tails of the Chamari animals, roaming on the ends of branches shining very beautiful like the Moon. The crops of snow fallen on the tree looked like pearls decorating it. All-flowers, the tree was. Like the paste of sandal, the tree was strewn with the flower-dust. Full with new sprouts, the tree presented the appearance of wearing a wide red dress. The fruit-laden kadamba tree looked like being served by the ladies of creepers, with the dress fit for enjoyment prepared by the citizens. The creeper-bowers on the tree appeared as the hermitages of sages. Like the town at the time of the Spring-festival, the tree was with the banners of groups of creepers. As the beasts rub their bodies against the tree, the flower-dust covered the tree and made it dust-coloured. It looked as though it is the glory of the neighbouring forests. The peacocks red with and white by the fall of flower-dust on them, with their plumes appeared like mountains having the hair of clouds. The tree shone very bright like a laudable lady, with the blood of new sprouts, proud with flower-like sweet smile, having the

beauty of body thrilled with the filaments of flowers, always full with flowers, enjoy the forest-winds proudly, having the sight of half-asleep state by the buds, with elegant creeper - including flower - bunchlike breasts, touching with the sprout-hands, wearing the flower-dust-kumkum-red dress, interested in the house windows in the form creeper-raised grounds. Moreover, the tree was happy like a care-free-lover swinging gracefully in the swings made by the creepers, having black-coloured flowers, with the sweet sounds of gay koels, served by the goddesses, a prop from top to bottom with all limbs to the jolly birds, having creepers covered by black bees, causing the impression that they are black-eyed goddesses of the forest, and possessing dew-drops that reduce the tiresomeness caused by coation. Again the tree was full with the smooth dust of flowers, great branches, roaming in the harem of the flower-beds performing love-sports-feats but pure, and covered by the couples of black bees. It hears the sweet sounds of the black-flies and appears as lifting up the ears to just hear for a moment the sound of the birds and beasts of its own nearby town. The lines on the leaves served as the covering of the tree with the moonshine white coloured dress. Growing very high up the tree is supposed to see the earth surrounded by the seven oceans. The tree appeared as the darling son of the forest-earth-mother. He looked like the personification of humility by the power of the sage. The down earth part of the tree was with great animals intermingled with leaves and the other limbs of the tree like the branches shone bright. By the kind grace of the saint, the birds slept in their nests happy and contented, breathing freely. It spread to the quarters by the shield of the animals etc. near the fruits fallen down by their ripeness. The black

bees remained calm for fear of overcrowding. Like the garland of the Yakshas, the tree making the whole forest fragrant by long creeper-flower-bunches, with the nests created by leaves, it shone with black coloured places. It covered the sky with the clouds of the group of flowers and the ground above the roots with flower-dust and varied fruits. Why prolixity. There was not even a leaf on which some living beings do not live and is not useful. Even the fallen leaves of the tree served as safe and happy bed for animals to lie down and take rest. All the leaves of the tree were filled with birds. I spent the night very happily looking at the tree. I taught the father and the son again many highest truths of great knowledge by means of stories and speech. The night was spent as if a minute like the great yearning meeting of deep true lovers. As dawned, as I took leave of them, the father and the son to bid farewell to me came up to the sky above the tree. I sent them back with affection. I went on the sky-way to the heaven-Ganges. I reached my desired place and sat amongst the saints, with all tranquillity. I described to you the story of Dasura, though false as the reflection of the world, but appears to be true. Rama, this is to tell you that the world is as false as the story. Give up the illusion of 'I' 'You' both true and false, treat every thing as fiction, false, fabulous as the story of Dasura; be large-hearted and sit firm in Self-realisation. Rama, the dirt of ignorance is the cause for all the changing vicissitudes of the mind; wash it off with the pure waters of Self-realisation; then quickly you will attain the highest and will be worshipped by the fourteen worlds. (1-40)

56. The acceptance and rejection of 'I am'

Rama, 'this inanimate world is not true' come to this final decision; leave aside your belief that

'I' 'mine' and other forms of falsehood and ignorance. Will the wise contemplators on truth ever place faith in that which is not existent? If the seen world has power other than that of the Atman, you can rely upon it; there is none such. All is the Atman, the unattached, the neutral and the form of *Chit*. Be firm upon this. You are thinking as Atman that which is not. If you firmly believe that the world is true as well as false, is it not foolish on your part to have faith in that which is uncertain by nature, and that which includes the bodies and the other seen world? If you firmly believe that world has no existence, you will have no bondage whatsoever. Only the reality of the Atman, which is the ONE, the all-pure, the all-spread, the endless and the only one confirmed by all the examples remains. This world is not made by any doer, subject. There is no method or manner to decide that it is made by some one. By the immediate presence of the Atman, the world created itself. Whether the worlds are having any subjects or not, you must give up the idea that the body etc. are the Atman, imagined by the falseness of the non-difference between the two, and never believe that the bodies etc. are true. The Atman is devoid of all senses and is like an inanimate thing, by its own power appears as the subject of the world. (I believe that it is never so) That which is born on its own accord is not a thing that is born. It is indefinable. Only the fool will think of it again and again, not the wise and the discriminate. The world is not the form of the highest falseness, it is not that which is highly indestructible having the nature of a vacuum. It appears as a flow and again and again. The world is not that of infinite eternal power; nor is it quite transient. It is by the difference of its everchangeability is subject to destruction; by suspicion

Definitive
of Atman?

* The world is neither entirely absent, nor entirely present

it is of the nature of falseness. If it is taken that the subject of the world is beyond all the senses and devoid of all worries, then even if one does the work of producing the world, he must be without ^{any interest} having any difference; as by the mere presence of the Atman, the world is creating itself. Thus, the state of the world is indefinable, true as well as false. The maximum longevity of man is one hundred years. It is nothing in the eternity of time. Even during that short period, it is matter of great regret and wonder that man strives for the safety and happiness of the body utterly neglecting the Self. Even if one thinks that the things of the world of non-subject, like the body etc. are permanent, he should not be fond of them as there can not be any relationship between the non-attached Self and the Pure Consciousness ^{on one hand} and the inanimate thing the world and its things. If the things of the world are quite transient, is it not foolishness to go after them? Like bubbles in water, the bodies etc. perish! the love for them leads only to sorrow. To think that the bodies and other seen things as the Self is bondage surely. The relationship between the eternal Self and the transient world is like the relationship of the foam and the mountain, a vain and useless combination. Though the Self is the subject of all but it is no subject as it does nothing, keeping itself neutral like the lamp in shedding light. The Sun is the cause of all activities in the world, but in reality, he actually does nothing. This is the Self. Like the Sun firm in his shedding light, the Self though appearing to be moving, never moves in reality. The shore of the river 'Aruna' is by nature full of stones. Thus the world by nature is seen in the state of indefiniteness. The combination of the stones and the water of the undercurrent produces

many whirlwinds. In the same way, by the combination of the Pure Consciousness and the inanimate thing, the world suddenly appears having no subject for its birth. By realising that the world comes into existence by the proximity of the Self, by contemplating by the purity of heart that is above or beyond authority, the very idea of Self on the bodies etc. is quite absurd, just as any idea of the dream, illusion and the alātachakra are absurd. Just as a just arrived stranger is not fit for friendship and belief, the world that is born by illusion is quite unfit to be believed. It is always better never to think of a cool Sun or a hot Moon and water in the mirage; thus it is always better never to think of the existence of the world. Realise that the worlds, their objects are as good as the imaginary, dreamlike dual moon-states. Rama, never trust the objects of the world: quite imaginary; realise your true form of the Self and lead a care-free sporting life. Live in the world happily leaving aside the thought or discussion of the world, its subject or its non-subject, but firmly thinking of the eternal, everlasting, Supreme Spirit. Then by the proximity of yours, the neutral, desireless and realised Self, the affairs of the world take their own course by destiny. By the proximity of the lamp, the lustre spreads without any desire of the lamp. In the same way, by the proximity of the Self, the whole world expands its own form itself. By the proximity of the clouds, the kutajas, the hill-jasmines blossom, by the proximity of the Self, the Brahman, all the worlds come into existence on their own accord. As the Sun, the most desireless, shines in the sky, all the affairs of the worlds take place by themselves, just by the presence of the all mighty Brahman, the world-process takes place. By no wish of it, the gem in the world spreads

"born-born
Circle"

its lustre; by no wish of the Brahman, innumerable worlds come into existence. Thus, the Self is the subject as well as the non-subject. It is the subject by its proximity; it is non-subject by its wishlessness. As the Brahman is not under the purview of the senses, the Brahman the Reality is neither subject nor non-subject, or the enjoyer. But, being by its power within the senses, it is the subject as well as the enjoyer. Thus the SELF is both subject and no-subject. Have that view of the two that will be of advantage to you.

'I am the non-doer. I am the form of the *Chit* spreading in every thing' having this view, if man does deeds that fall upon him by flow, he will not be ever affected by the deeds. 'I am the real form of the Self, all-pure, I am not doing any thing' one who thinks so, by means of the detachment, attains renunciation. Man does not do any thing when he has no desire for any pleasures. So, I am ever the non-doer - this idea firmly established leads to sameness, equality or 'I am the doer of every thing' even this great idea firmly established is also good. 'I am the Pure Consciousness; I do not do any thing with the illusion of the world, there is nothing else than myself, there is no scope for love or hatred.' Or 'I am the cause for the burning to ashes of my previous body by others, I am the cause for the present body fondly liked by others' - this firm belief eliminates all joys and sorrows. One who is of firm belief that 'I am the subject of the birth and destruction of the world, the cause of all ever increasing joys and sorrows.' has no joys or woes. By thinking himself as the doer, the joys and sorrows dissolve themselves in themselves. The Oneness remains. The sameness or equality of all beings is the highest and the greatest state. When that state is attained, there are no more births or

deaths. Rama, leave aside, the ideas of the subject or the non-subject, ^{annul} the mind, firmly establish yourself in your form of Pure Consciousness. 'I am not the ego, I am not the body or the senses; I am not the doer of any thing' by thinking thus, denouncing the *drisya* and meditating upon the real form of the Self, one attains salvation. The very idea of treating the body as Self is the hell called '*kalasutra*'; the hells '*Mahaveechi*' and '*Asipatra*'. Hence, even if all-ruin is the result, man should never take the body as Self. He must shun the idea by thousand efforts. A wise man should never entertain the idea of the body as Self, just as he shuns a pariah lady with the meat of dog in hand. When the covering, the thought of the body as Atma, covers up the Pure Consciousness, the Brahman, is destroyed for good, then the highest view of the Brahman, shines just as the moonshine shines when the cloud that covers it disappears. Then only the *jiva* crosses over the ocean of Samsara. You will join the galaxy of great realised souls enjoying the eternal bliss by thinking very firmly on any of the following three ways: I. 'I am not the subject: I am not the body etc.' II. 'I am the doer of every thing; I am the whole world.' III. 'I am not the inanimate *drisya* ever; I am the form of Eternal Bliss; I am Pure Consciousness quite devoid of the worldly joys or sorrows.' (1-49)

cf.
Ramananda's
"Viv. Chud"
Tamil tr.
3 d. y. stis

57. The Fullest Ideal of Reality

Rama:- "By wise weighty and very beautiful words, you said that the Brahman is the doer, the non-doer; the enjoyer and the non-enjoyer. How true and how great are these eternal sayings. Moreover, He is the All-Lord, All-pervading, the Real form of the

Self and all-pure. Just as all the living beings are on earth. He is the place of refuge living in all the beings. My heart is full with the Brahman, shining resplendent. Just as the heated midsummer mountain is cooled down by the heavy downpour of rain, I became sorrowless by your words. The Brahman, the Supreme Being is non-attached and non-desirous, He can not be the Subject or the enjoyer; but by his power, he creates all the worlds and hence he is the subject as well as the enjoyer. I have a grave doubt, which I pray you to clear, just as the Sun by his rays drives out darkness. Though the world is false and real, I am the entire world, not a mere individual only. The whole world is one and the same by taking the whole; by taking individually it is many. This world is falsely created with no method or manner. How can this be in the Brahman, the non-dual, possessing fixed nature, self-effulgent, devoid of the darkness of delusion, like darkness in the Sun? Even if it is taken that in the Brahman with illusion, the world was in the beginning and that is explicit now, how can this world exist even in the beginning in the non-dual Brahman?"

Vasishtha :- "Rama, I will answer this question in the Nirvana Prakarana. You can not now understand as you do not have the required qualification. Just as only an young man is fit to answer an young lady's love-song, unless and until you are a realised soul, you can not understand it. Just as love offers to a boy are vain, to a man of half or a bit of knowledge, teaching the highest knowledge of Self-realisation is sheer waste. Certain trees bear fruit only in certain seasons; certain things one will be able to understand only in certain periods of time. To the man of discrimination, the exhortation for renunciation bears fruit, just

as a new cloth catches colour quickly. The story of Bhargava answers this doubt to some extent but I did not further clarify as you were then not eligible to hear it. If you fully realise your Self, you would have fully understood every thing. I will tell you fully when you fully realise Self. In the ignorant state, only the Self knows the Self; in the enlightened state, the enlightened Self knows itself fully. To teach you of the One all-pervading Brahman, I told you of the subject and the non-subject. As you are yet ignorant of the One form of the Brahman, it goes without saying that you have not yet rid of the vasana of the drisya or the world. One who is bound by vasanas is in bondage; ^{v.19} the destruction of vasanas is liberation or salvation. Leave off the vasanas and give up the desire for salvation, which is only to the bound but not to the ever-liberated. ²⁰ First give up the bad vasanas and next, finally the good vasanas, also. Then only you will have ²¹ no desire whatsoever in the mind. With peace within, be with only the vasana of Chinmatra, that you are the Chit and nothing else. Then, leave aside the ²² vasana born of the mind and the intellect and rest content in the Brahman. Then you renounce renunciation also. Thus, by giving up ignorance, ^(the Prana Sankalpa) the vasanas, the objects, the senses, egoism to the root, you must ²³ be firm in your Real Form of the Brahman, as pure as the sky, the Supreme Being. He is called the Liberated who drives away all vasanas from his mind and remains with no woe or worry whatsoever. He is then called the Parameswara. Giving up all desires within, becoming all-pure, one may be in samadhi or engaged in worldly activities, he remains always liberated. One who destroys all vasanas in the mind, will not be benefited either by actionlessness, action, immersion in deep contemplation, or by repetition of the sacred

spell. I have studied all the Sastras with diligence, care and thoroughness; I have taught and have been taught; I pondered over all what I studied again and again. I could not find a better way out than the giving up of all vasanas and remaining in the Brahman. I travelled over all the ten quarters; I saw all that is to be seen; there are just a few who know the ultimate reality. There is nothing else in the world than like and dislike. All beings always try for these two only. But none will try for the attainment of that glorious state of All-bliss and All-blessedness. All the worldly and other worldly pursuits are only for the body and not for the only Reality. In all the worlds, the nether, the heaven, the earth, the Brahmaloaka etc., there are just a very very few who realised the Brahman. It is next to impossible to find out one who is beyond likes and dislikes and who fully realised the eternal Brahman. One who conquers and rules over the entire earth, one who becomes Indra and commands the clouds to rain, one who becomes the Lord of the waters and live on it, one can not attain the glorious state of the highest happiness attained by Self-realisation. Hence, one must serve those heroes and men of valour, the great Souls who conquer the inner enemies, for the cure of the disease of birth and death forever. In all the worlds, there is nothing else than the five elements; any sixth element? What will the intelligent and the heroic aspire for? To the Realised Soul by proper method, the whole earth appears to be the smallest, like the foot-place of the cow. To the ignorant it appears to be as vast as the ocean at the time of the Great Flood. To the enjoyer of the endless bliss by Self-realisation, all the worlds put together will be the smallest kadamba nut or the golaka, the boys play with. What can it give him? What will he

gain by it? In this mean small world, the great wars fought for the sake of a strip of land or gain of bubble-fame, killing crores of human beings, are hateful things, the Realised Souls consider. The Realised Soul will never aspire for the position of Brahma, the creator, who will be no more at the end of the Kalpa, a very short time in the opinion of the Jnani, which is full of mental worry as it is the cause for the death of all beings. In the opinion of the realised soul, there is no creation at all. Then will he become stronger by the gain of the three worlds? The earth is surrounded by many mountains on one side and oceans on the other side. Then what part of the land will please one who sacrificed every thing and attained the highest Beatitude? In the three worlds, there is nothing as duty to the realised soul. In the opinion of the realised soul, one who attained Oneness, one who is as vast as the sky, the no-minded, peaceful and restful, the shore of the three-world-mirage, made grey by the dust of innumerable bodies of beings, beautiful and calm, is a vacuum like the sky. He never bestows his thought over it as it is too mean to do so. In the calm, pure ocean of the Brahman, the seven *kulaparvatas* form as the foam, the oceans and rivers etc are the mirages in the lustre of the Sun of Pure Consciousness. All the creations of the worlds are the waves in the ocean of the Brahman; all the view-points of the Sastras are the raindrops of the cloud of the all-great Brahman. All minerals shine by the presence of the Brahman; the Sun and the Moon etc. shine by the lustre of the Brahman, that makes the pot and the cloth shine. The worshippers of the body, the performers of violent deeds in the world-forest-roaming men, demons etc eating the grass of love and pleasures of the flesh look like the cattle. The bodies of gods and men, having the pieces

of bones as propelling sticks, the heads as coverings and the chains of sinews, are the boxes created for the binding of the unfortunate beings of the forest of the age-old samsara. Lord Brahma ordained for the fun of the ignorant boys, the skin-toys, the indiscriminate beings as the samsara forest beasts to roam in the town of the pleasure-earth. Just as the mountains will not shake by mild winds, the wise all-renouncer will never fall a prey to the worldly pleasures of the flesh. The knower of Self remains firm in the highest position of the Brahman, where the Sun and the Moon etc., as if in the nether world, remain lustreless. By the lustre of the Chit or the Realised Soul, Brahma and the other world-rulers make the world shine resplendent. By the senses like the eyes in the outer places, by intellect in the mind, they live as the best, they see the Brahman without the body by discrimination, immerse themselves in the ocean of ignorance, they protect their bodies with the idea of the body as the soul. Nothing in the world, even with great effort, can ~~not~~ fascinate or attract the realised soul; just as the cloud can never fascinate the sky. Lord Siva desirous of the grand dance of Parvati will never be fond of the dance of a monkey; the worldly pleasure-giving music, song or dance or any thing of the type can not attract the attention of the realised soul. The gem in the pot will not have any thing's reflection as when it is out of the pot; thus the realised soul in the Brahman will never be attracted by any thing of the world. All the riches and pleasures of the Brahmaloка down the earth are true to the ignorant but to the realised soul they are all vain and transient like the reflection of the moon etc. in the topmost wave end of water. The wise man will see them as false and mean. Just the Rajahamsa, swan of the highest breed, will never be interested in

the mean lotus-trunk, the realised soul will never take interest in mean things like a fool. (1-58)

58. Kacha's Song

Rama, I will now tell you what Kacha, the son of Brihaspati sang with overjoyfulness. Living in a certain forest in the Meru Mountain, Kacha meditated upon what he previously learned in Brahnavidya. By the glory of constant practice, he rested in the Brahman. His great mind was never after the drisya, full of the five elements and mean. Never being attracted by any thing in the world, he began to sing in ecstatic joy thus with a shrill and thrilling voice thus :

What shall I do? Where shall I go? What shall I take? What shall I desire? The whole world is full with the Brahman like the ocean full of water at the time of the great deluge. The sorrow, the Jiva who experiences sorrow, the happiness liked by the Jiva - all, after realisation, is only a vacuum. Having realised that all is full of Self, I am rid of all sorrows. There is nothing else than Atman. In and outside the body, up and down, in the quarters everywhere the Atman spreads itself. There is no place which is not full with Atma. All that is firmly established everywhere is Atma; the whole world is the form of Atma. In reality all is Atma. Thus, I am ever in the Atma established. I am spread in the animate and inanimate in the form of Atma. Filling up the entire sky, the reality of Atma is spread everywhere. I am completely full, the form of bliss, the image of happiness, like the one great ocean."

Thus singing and thinking, uttering like the sound of the bell, the *omkar*, dissolving every thing in the subtle Self, not staying in the cause in, the action outside always thinking of the Paramatma, devoid of

any cteation; becoming the all-pure, dissolving the *prana* etc. in the heart, like the cloudless sky of pure mind, Kacha sang the song of realisation. (1-12)

59. Description of the Business of Brahma

Rama, in the world there is nothing other than food, drink and woman as per all the wise men and the Sastras. Of these, what will be the object of pleasure for the great soul? Those who die for sense-pleasures, by which the cattle and birds, the fools and idiots are pleased, very mean, having the nature of destruction in the beginning, middle and the end, donkey-like, whose lives are in vain. All hair here, all flesh and blood there - there is nothing else in the fair body of the female. Only the dogs will be pleased with these, not men. The earth is full of mud; the tree is full of fuel; the bodies of beings are full of flesh. Earth down, sky up is the world. What a happy strange thing does one find here? The senses are favourable towards each other and obstructions towards realisation. All the affairs of all men appear to be beautiful by indiscretion. Really they are the causes of delusion. All the hopes of happiness are at the end really the causes of delusion, like the present state of the end of happiness. The sinful filth of sense-pleasures, the separation tragic, sorrows, are like smoke at the end of the flame, lead to the end of joy. The actions of the five senses and the mind are all transient and with birth and death-production and destruction. All the wealth of senses, like the creeper trampled by an elephant run *amuck*, always diminish. The foolish man embraces the skin-toy full with flesh and blood with his own body another skin-toy full with flesh and blood, thinking that it is glorious happiness and joy. This will be joy to the ignorant

only, who takes it as true. To the realised soul this is transient, false and sorrowful. The thirst for lust even without enjoyment, like poison makes one unconscious. So, give up your confidence in such pleasures as these and rest content in and trust the Brahman. By lust for enjoyment, the moment the mind thinks of the body, then the false series of worlds are born. The black-gem-bedecked wall by the Sunshine etc creates the forms of different colours. By the wish of the mind of the creator the *vasana* of people like me and the form of the world by the actions etc. are created."

Rama :- "Sir, how does the mind attaining the position of Brahma become strong in the form of the world?"

Vasishtha :- "Rama, the first child born of the lotus-bed is known as Padmaja, Brahma. After the end of the kalpa, the wish of Brahma of the form of the mind created thought of the future creation. He then created by his wish a highly luminous substance. It made the quarters full of wheels of snowlike white coloured ones. As it was devoid of destruction, quite spread to the quarters, brilliant like gold, coverless, indivisible and shining, it was like the knowledge of the Brahman. Moreover it was by the rays that blossom the petals of lotuses, brilliant filaments like the golden creepers made the home of Brahma shine resplendent. Then the mind in the form of Brahma, by that lustre created a form like itself by wish. From that lustre, the Sun-God came out with flames of fire, wide limbs, filling the sky. Then Brahma divided the remaining lustre into nine parts like the ocean, dividing the waves. The nine lustrous parts, with all powers of Brahma became nine progenitors got every thing they wanted by just wishing them. They were Mareechi and others. They created many beings like

the gods and the demons etc. They in their turn created beings. So, gradually creation increased. Then Brahma thought of the Vedas and created ordination in the house of the world. Thus, the mind got wide wide form of Brahma and increased creation filled with the groups of beings. The creation was full with seas, mountains and trees etc, fit for worldly deeds, spread to Meru, the earth and to the ends of quarters. It teaches by bodily happiness and unhappiness birth, old age and death, woes and worries mental and physical that samsara is to be shunned, it is full with love and hatred and hence the cause for mental worry, and it was with the three qualities Sattwa, Rajas and Tamas. By the hands of the mind, born from Brahma, in the previous creation, how a thing was created was created and placed. To this day also, it is so, by illusion. Thus the mind in all beings creates the world and witnesses it so. The mind-created world-illusion gradually became firm and strong. By the power of mere wish, all the actions of the world are created. By the power of Samkalpa, wish, the gods are as ordained. When gods and demons following different principles, destroy the creation of Brahma, he thought thus within by the movement of the mind, the creation of the world, the nether earth, sky, quarters, the way to heaven, the Rudras, Upendra, Mahendra, mountains, oceans etc came into being. "All this is my mere wish. I scattered this to all the quarters. I will stop my wish." So deciding Brahma leaving aside all vain and ill-breeding samkalpas began to meditate upon the ageless Parabrahma. He attained Paramatma by mere wish and became one with the Brahman. Just as an exhausted man takes rest at a lonely place, devoid of ego and attachment, he was at perfect peace like the ocean without movement. As the sea is bereft of waves. On a

certain time, leaving aside the meditation on the Brahman thought for himself "this world is a mixture of happiness and unhappiness, bound by the strong ropes of desire, full of attachment, love hatred and fear." Then taking pity upon the beings, for the liberation of the jiva bound, wrote many spiritual sciences. He condensed the Vedas and the Vedangas and wrote the Puranas also. He became again immersed in the Brahman. Though Brahma is devoid of all samkalpas, by mere wish, for the sake of the world became the doer of day-to-day affairs. Really, he had no good or bad, taking the body, varied forms, activity, birth and death. All ideas, all mentalities are equal to him. He is all-full like the ocean. At a certain time, just for the sake of the world wakes up with no samkalpa whatsoever. This state of Brahma is Sattwik. Only the progenitors and the gods attain this state. In the peaceful sky of the Chit the creation is born as the fruit of the mind-tree of Brahma. This is the creation of the progenitors, Prajapatis. By nature they are the Brahmas. The creation of the gods in the form of the light of the moon enters the sky, reaches the wind, enters the vegetarian world and becomes the creeper (Soma) of the moon, the ghee and the milk. Offered to the fire, it takes the form of ambrosia in the Sun. The progenitors take it in and it changes as semen. By coaction with ladies, it is becoming as gods and the Yakshas. They are able to attain the Brahman before the men with instructions from Brahma. Human beings, as per the qualities they possess, attain the pleasures and renunciation accordingly, become bound or liberated. To the Progenitors, the knowledge of the Brahman is natural and spontaneous. For men, it is possible by great self-effort. Therefore, the association of the wise and the saintly, study of good

spiritual sciences; conquest of senses must scrupulously continued by human beings till they reach the goal of becoming one with the Brahman. Rama, thus the creation or the world, which is full with different kinds of worship, actions like the sacrifices, deeds auspicious and inauspicious, the resultant speed of the past actions, their results, with pleasures and pastimes affairs of anger, miserliness, jealousies etc, appears as true by the power of the wish of Brahma. Thus the three kinds of creation came into existence. (1-55)

60. The advent of the Jiva

Brahma after coming out of meditation, cleverly created the world. The world old dilapidated machine by the rope of the dead bodies, with avarice to live rises and falls changing. All the beings come out of Brahma and enter the cage of samsara. The rest of the minds of the other jivas are strewn in the wind like the dust-particles by air, roam and roam and join it again. All the jivas born from the ageless position of Brahma join the sky as the smoke enters the clouds. In the great Brahman, the jivas become one with the sky and the wind. Just as the demons, powerful and brave make the gods submissive, the powerful life-breath (prana) makes the jivas submissive. These jivas join the life-breath *bhutatānmatras*, food and water, change themselves as the four kinds of beings and five kinds of winds, enter the physical body and become semen. They are born in the world as beings. Then their knowledge was not clear or definite. The gods enter the path of the smoke, till the rise of the full moon, live in the sky. When the rays of the moon fall on the Nandana pleasure-garden, like the business-minded maids, like birds, the gods enter there. The fruits become strong and ripe by the rays of the moon.

Just as babies live on the milky breasts, the jivas separating themselves from the rays of the moon live on the fruits. They become ripe by the rays of the Sun. The progenitors eat them. The jivas taking the form of semen live unconscious. When the jivas are in the womb, just as the leaves etc in the seed lie dormant, their vasanas lie dormant in them. Just as fire in the wood, the pot in mud lie dormant, the vasanas lie dormant in the Jiva in the womb. One who spent the previous birth with renunciation, without doing acts of fulfilling desires, is born now with the spark of the gods, becomes *sattwik* and behaves like the liberated soul. If he now without cutting off the ropes of samsara, becomes pleasure-minded, he is one of mixed qualities. There is no question of the Progenitor being born again. The gods, of the *Rajasa* and *Sattwika* qualities will be reborn. The purely *Sattwika* are born as knowers of Self. They are of course rare. Rama, is there any need to think of the jivas, who are of the *Tamasa* quality the fools and the inanimate? Though attaining the highest births, how many are there among men and gods who do not possess the idea of samsara? Men like myself also are not purely *sattwika* but are *Rajas-sattwika*. I have the past karma of being the royal priest, which disturbs the joy and happiness of deep meditation. It is impossible to see only *sattwika*. Though you are like me *sattwik* to some extent, you have no full power to acquire the position of the Brahman. So, you have still the delusion of samsara. So, Rama contemplate on 'Tat'. At once you will attain the Brahman. (1-25)

61. The prevalence of birth and death

Rama, the great souls who are born on earth with *Rajasa-Sattwika* quality are ever-joyful and

shine as the Moon in the sky. Just as there can not be any filth on the sky, there can not be any filth of sorrow in their minds. Just as the golden lotus does not fade at night, they will not feel even at the time of difficulties. They never desire more than what they deserve. Just as the trees give away the fruits and flowers etc. to others, they always take refuge in good behaviour, giving their best to others. Their mind, fair and pure like the full moon, becomes strong immersing itself in the nectar of the qualities like peace. Just as the coolness of the moon will never leave him, even at difficult times, their goodness will never leave them. Their nature full with the qualities of friendliness and goodwill appears beautiful and beneficial. Just as the trees full with creepers with flowers just fully blossomed add grace to glory, their virtues do the same. They always possess equality, humility, serenity and politeness. Like you, Rama, they are full with due respect. Hence it is ever better to follow their footsteps. Give up all sorrows and behave accordingly. Reducing the quality of Rajas, full with Sattwa quality, the great souls attained salvation. Examining the holy scriptures, learn that every thing is transient, make the mind purified, feeling the actions of this world and the next are dangers and leave for good the ignorance-giving and the ill-showing perspective. 'Who am I? How did this show of samsara come into existence?' With such a spirit of enquiry, one should contemplate on True Brahman. Never be bound by the ropes of Karma. Never run after the dangers. Cut off the dear things of samsara unscrupulously. Just as the peacock follows the clouds, ever follow the saintly wise. Ponder over the inner ego, outer body and the kith and the kin different from it. They never help one cross over the samsara;

on the other hand they throw one into its depths. Self-realisation and immersing oneself in the Atman, both make one easily cross over the ocean of samsara. Give up for good the transient body and the dangerous ego and always look at the *Chit*, the witness to every thing, which is in every thing like the thread in all the pearls of the garland. Just as the gems are woven through the thread, the whole world is woven through the Brahman, the all-spreading, the eternal and the all-inclusive. In the sky, in the Sun, in the earth, in every creature and worm, the real form of the *Chit* is pervading. The sky found in different pots is not different, in the same way, the *Chit* present in every thing is not different. Though there is difference in the several tastes, sweetness, sourness etc. the experience pertaining to them is the same to all. Though the lustre of the *Chit* is in different bodies, the real thing is the same. The everlasting Brahman has nothing to do with 'this is born, this is dead.' That which is born is nothing at all. Whatever you see is the reflection of the *Chit* only. It is peculiarly both true and false; true to the ignorant and false to the knower of Truth. All that appears in the form of indefinableness and falseness is the cause for all delusion. When the whole world is false, how can delusion and its reason be true? Therefore, Rama, do not think of birth, growth and death but remain as the pure sky with the only thought of the Brahman, all-pervading and be in peace perfect with equality and Oneness. (1-25)

62. The description of the qualities

Cultivating the courage to put up with the difficulties from within and without, meditating upon the falseness of the world and the trueness of the Self, one must worship a true teacher, discuss the essence of

the Sastras and realise the truth absolute. The association with a realised soul, who is devoid of thirst for lust, gives one the glory of the destruction of the mind and the gain of deep contemplation. One who practises the discrimination attained by the essence of the Sastras and the association of the saintly wise is qualified like you for this great knowledge. You have now become pure, with the practice of perfection and good many virtues. The filth of the mind in the form of the world or creation is washed off by your knowledge, sorrowlessness and purity like the cloudless sky of the sarat season. You have no fear of Samsara now as you attained the best possible state of knowledge. Your mind is utterly devoid of the woes and worries of the external things; you have become one with the Brahman. So, you are liberated; there is absolutely no doubt about it. Becoming wise, you are now devoid of likes and dislikes. You thus became an ideal for others. The wise catch hold of the boat of knowledge and behave in a fitting manner and easily cross over the ocean of Samsara. Wise men, good men, men of equality and oneness and of perfect perspective of life like you are the only men fit for this great knowledge and wisdom. As long as the body remains, give up all the pleasures of the senses, hatred, the vasanas, behave well following the etiquette of the world. Attain perfect peace of mind just as the virtuous get. Never bother about the fox-like deceivers of others and big fools like babes. By imitating the highest virtues of the saintly people of the greatest knowledge, man becomes pure of body and mind. The virtues of the caste and the qualities of good behaviour follow one in his subsequent births. The Jiva bound by Karma gets the past ideas, but by self-effort one can alter the bad into good extreme. Even the most valiant

emperors are winning by self-effort. If the mind is absorbed in vices and the demon-worship, one must pull it out like the cow from deep mud. When it is turned to the right, it absorbs itself in the righteous behaviour only. Men become sattviks by their divine discrimination. Rama, whatever you keep by the side of your mind-gem, it reflects that only. In it only it becomes absorbed. In it only, the self-effort starts. Seekers of truth by self-effort get invaluable virtues and acquire auspicious births next. Either in heaven or earth there is nothing which the man of virtues verily can not get. The best means of acquiring the desired end quickly is a combination of celibacy, courage, potency and renunciation with the utmost speed. This knowledge of the Self, I taught to you, is the quickest driver of the piquant sorrows. It is the giver of perfect eternal Peace. It is beneficial to all and sundry. Enhance the quality of the finest sentiment, be firm in the absorption of the Self by keen intellect and attain the state of sorrowlessness. This is liberation. By following your example others can also be liberated.

Rama, by the essence of the knowledge you have gained from me, you have become all-powerful and all-discriminate. You shine all-resplendent and all-virtuous. You are now the embodiment of the finest sentiment. Do as you please; you shall never have the delusion of samsara in your mind. (1-21)

The End of Sthiti Prakarana



glossary

(Sanskrit words used in the book as in the original and their meaning and explanation)

- Aarhata : One who embraces Jainism
Abhokta : Non-eater
Achit : That which is not the Chit, the Brahman
Adhishthana : Authority, power of control
Agni : Fire, Fire-God
Ahamkara : Egoism
Akarta : Non-doer
Akshara : Indestructible; the Supreme Being
Amara : God
Apana : One of the five life-winds in the body which goes downwards and out at the anus
Apsaras : A class of female divinities or celestial damsels who reside in the sky and are regarded as the wives of the Gandharvas; they are very fond of bathing, can change their shapes and are endowed with super - human power; they also live in the court of Indra, who sends them down to disturb the serious penance of senior sages. They are also said to covet heroes who die gloriously in the battle-field.
Asat : False
Aswamedha : Horse-sacrifice
Avidya : Ignorance
Betala : Vetala, a kind of ghost, a goblin
Bhargava : Bhrigu's off-spring
Bhoga : Enjoyment; an object of enjoyment
Bhrigu : Mind - born son of Brahma
Bhusundi : A sort of weapon or missile
Bhutatanmatra : The subtle element of being

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- Bilva : A species of tree, Aegle Marmelos or wood-apple
Brahman : The Supreme Being regarded as impersonal and divested of all quality and action. The Brahman is both the efficient and the material cause of the visible universe, the all-pervading soul and spirit of the universe, the essence from which all created things are produced and into which they are absorbed. Brahmabhava is absorption into the Supreme Spirit. Brahmatwa is to remain absorbed in the Supreme Spirit.
Buddha : One of the ten (the ninth) incarnations of Lord Vishnu; Sakyasimha, the celebrated founder of the Buddha religion; both are different.
Buddhi : Mind; intellect; discrimination
Chaina : The country of the Chainese
Chaitanya : Pure Consciousness or Intelligence
Chaitra : The first of the twelve months as per Indian calender.
Chakora : A kind of bird, the Greek partridge said to feed on moon-beams.
Chamara : A kind of deer, Chamari : The female Chamara.
Chandana : Sandal, sandal paste
Chandika : One of the names of Durga; too much eating-lady.
Chakravaka : The ruddy goose
Charana : Celestial singer, heavenly chorister
Chataka : A certain bird living only on rain drops.
Chidabhasa : Jiva, the individual soul, sticking to worldly defilements.
Chidakasa : The Supreme Being, all-pervading like the sky.
Chidamsa : Chidanu, Chitparamanu

- Chidanu : Pure intelligence; the smallest and the highest.
- Chidatma : Pure Consciousness
- Chit : Chidatma
- Chitta : Mind
- Chutalata : The creeping stem of the mango tree
- Dasarna : One of the small countries in India.
- Dehatmabhava : Thinking that the body is the soul.
- Dharma : Religion, custom, righteousness, moral law etc.
- Dris (k) : Seeing
- Drisya : The visible object, the seer of it is drashta.
- Drisyaprapancha : The visible world
- Durahankara : The worst egoism
- Durvasanas : Remembrances of past sinful deeds
- Gandharvas : A class of celestial musicians, demi-gods musians of gods
- Gandhamadana : Name of a particular mountain to the east of Meru, renowned for its fragrant forests
- Ganga : The river Ganges
- Garudastra : An arrow shaped like Garuda, the king of birds.
- Garutman : king of the birds.
- Ghata : Earthen pot
- Gowri : Wife of Siva
- Gunja : A kind of shrub bearing red black berry
- Ilavrita : one of the nine varshas or divisions of the known world
- Indra : Lord of Heaven.
- Indriyas : Organs of sense, faculties of sense. They are of two kinds: Jnanendriyas : Twak, Chakshus, Srotra, Jihva, ghrana. Faculties of knowledge - the skin, the eyes, the ears, the tongue, the nose. Karmendriyas - Vak, pani, pada, payu, upastha. The senses of action-speech, hand, foot, the anus,

- the sex organ. Total 10. In the Vedanta manah, buddhi, ahamkara, chitta - the mind, intellect, egoism and subtle mind. Total 14.
- Iravata : The elephant of Indra
- Jambira : The citron tree
- Jambu : The rose apple tree and its fruit
- Jambudweepa : Name of one of the seven continents surrounding the mountain Meru.
- Jiva : The individual or personal soul enshrined in the human body and imparting to it life, motion, sensation, also called Jivatma as opposed to Paramatma, the Supreme Soul. Jivabhava and Jivatwa - the state of being Jiva.
- Jivanmukta : Liberated while living, a man who being purified by the true knowledge of the Self is freed from the future birth and all ceremonial rites while yet living
- Jivanmukti : Final liberation in the present state of life
- Jivavatarana : The advent of the Jiva
- Kadamba : A kind of tree said to put forth buds at the roaring of the thunder-clouds
- Kama : Desire, object of desire, love, desire of sensual enjoyment, one of the four ends of life.
- Kapila : One of the great sages, founder of the Sankhya system of philosophy.
- Kalahamsa : The first-rate swan; Rajahamsa
- Kapinjala : 1. The chataka bird. 2. The tittiri bird.
- Kailasa : Name of a mountain, a peak of the Himalayas and residence of Siva and Kubera.
- Kaikatasa : Inhabitants of Keekata, Bihar
- Kalpa : A certain long period of time
- Kalpavriksha : The desire-yielding tree
- Karma : Action, the past deed, its result
- Kataka : water-purifying seed.

- Kalavinka : A sparrow
 Karabha : The caravan, the donkey, the young elephant
 Kharjura : The date tree; its fruit
 Kimsuka : A kind of tree having beautiful red blossoms, but without any odour
 Kinnaras : A species of demi-gods with human faces but with horse-bodies, famous for their singing pastime
 Kritayuga: The first of the four ages, The Golden Age
 Kshara : Movable, perishable : Akshara; Supreme Being
 Kshetra : The sphere of action, the body, regarded as the field of the working of the soul.
 Kshetrajna : The Soul; the Supreme Being.
 Kubera : King of the Yakshas; Bearer of nine ores of wealth.
 Kunda : A kind of jasmine, white and delicate.
 Kulaparvatas : The seven great mountains like Malaya, Sahya etc. protecting the Earth.
 Kushmanda : A kind of pumpkin gourd; a kind of spirit or imp.
 Lavana : The name of a demon-king
 Lakshmi : Wife of Vishnu
 Lingadeha : The subtle frame or body
 Lokaloka : Name of a mythical mountain that encircles the earth and is situated beyond the sea of fresh water which surrounds the last of the seven continents; beyond lokaloka there is complete darkness and to this side of it there is light; it thus divides visible world from the regions of darkness.
 Mada : Intoxication, pride, rut, ichor or the juice that exudes from the temples of an elephant in rut
 Madra : A kingdom or country
 Maheswara : The Supreme Lord; Siva

- Manana : Thinking, reflection
 Manas : The mind or internal organ of perception and cognition, the instrument by which objects of sense affect the soul
 Mandaara : The coral tree, one of the five trees in Indra's paradise; its flower
 Mandakini : The river Ganges : Celestial Ganges
 Mandara : Name of a mountain, used as churning rod
 Manvantara : The period or age of a Manu 4,320,000 human years
 Mareechi ; The mind-born son of Brahma
 Matulunga : A kind of citron tree
 Maya : The illusion; Expert in creating illusions
 Meru : Name of a fabulous mountain around which all the planets are said to revolve and which forms the centre of the several dweepas; it is also said to consist gold and gems.
 Mimamsaka : One who investigates or inquires into; a follower of the system of philosophy called Mimamsa, one of the six chief darsanas or systems of indian philosophy.
 Mudgaras : hammers; maces
 Musala : A mace, club; a pestle
 Mukti : Moksha : Final emancipation
 Nandana : The pleasure garden of Indra
 Nandanavana : Nandana
 Nandeewara : The divine ox, carriage of Siva
 Nara : Human being
 Narada : The Divine sage-singer
 Neeraga : Devoid of raga, attachment
 Niyati : Restraint; Fate, destiny, Self-command
 Nirvana : Final Emancipation
 Nirvikalpa Samadhi : An exclusive concentration upon the one entity without distinct or separate

- consciousness of the knower, the known and the knowing and without even self-consciousness.
- Omkar : The sacred spell comprising AUM
- Paramanu : An infinitesimal particle, an atom
- Paramatma : The Supreme Being, Parama Siva
- Parijata : Name of one of the five trees of paradise; the coral tree; its flower
- Pata : Cloth
- Pisacha : goblin, devil
- Prakriti : The natural condition of any thing, natural disposition, the material of which any thing is made, the personified will of the Supreme Spirit in creation; nature as distinguished from Purusha, the original source of the material world consist- of the three essential qualities sattwa, rajas and tamas.
- Pramathagana : Name of a class of beings said to be goblins attending on Siva
- Prana : The breath of life, the first of the five life- winds or vital airs
- Prarabdha : Fate, destiny; the result of the past actions
- Prathana : The first evolver, the primary germ out of which all material appearances are evolved; the Supreme Spirit
- Pundra : The name of a country
- Purusha : The Supreme Being, God, The soul, it is neither a production nor productive; it is passive as a looker-on Prakriti; the soul, the original source of the universe.
- Purushottama : The Supreme Being
- Pushkalavarta : An epithet of a class of clouds said to cause famine; clouds that rain heavily at the time of Deluge
- Rajas : The second of the three Gunas

- Rakshasa : A demon, an evil spirit
- Rourava : Name of one of the worst hells.
- Rudra : Lord Siva
- Rudraksha : A rosary; the berry of this tree used for rosaries.
- Sabdatanmatra : The subtle element of sound. Thus, sparsa tanmatra is the subtle element of touch.
- Sahya : One of the seven principal mountain ranges in India a part of the western ghats at some distance from the sea.
- Saktis : Kinds of missile, lances, forms of Divine Mother.
- Sal (i) : rice, of a finer variety.
- Salva : Name of a country
- Sama : Tranquillity, repose
- Samadhi : Perfect absorption of thought on the Supreme Being.
- Samanga : The name of a river
- Sambara : The demon-king, expert in jugglery.
- Samkalpa : Will, intention, thought
- Samsara : The course of worldly life, the world, mundane existence; metempsychosis, succession of births.
- Samsarachakra : Succession of births and deaths, metempsychosis.
- Samskara : Refinement, training of the mind, purification.
- Samvarta : Name of a great sage, brother of Brihaspati
- Sankhya : Name of one of the six systems of Hindu philosophy, attributed to sage Kapila. The philosophy is so called because it enumerates twenty five tattwas or true principles and its chief object
- Sanjivani : A kind of elixir, said to restore the dead to life. It is also called Mritasanjivani.
- Santi : Peace

Glossary

is to effect the final emancipation of the twenty fifth tattwa, the Purusha or soul from the bonds of this worldly existence.

Sarasa : The Indian crane or swan (according to some)

Sarat : The autumn

Sastras : Scriptural injunctions; Scriptures; departments of knowledge, sciences.

Satchidananda : Sat, reality, Brahman which is sat, chit and ananda, the Supreme Spirit.

Sattwa : The quality of goodness or purity regarded as the highest of the three gunas

Satyaloaka : The world of Brahma, the creator

Savitri : Wife of Satyavanta

Sesha : The thousand hooded divine serpent bearing the Earth

Siddhas : Semi-divine beings supposed to be of great purity and holiness and said to be particularly characterised by eight supernatural faculties called siddhis

Siva : The third of the Trinity

Sivalinga : Siva worshipped in the form of a Phailus

Soola : A sharp or pointed weapon, spear, lance; the trident of Siva

Sphurana : Flashing on the mind, crossing the memory

Sruti : The Veda, known by revelation, Vedic text, Vedic learning or knowledge

Sw(v)eta : Sage Svetaketu

Sumeru : The sacred mountain Meru

Su(oo)nya : Empty, void, the sky; non-existence; Name of Brahman

Surya : The Sun

Tala : The palmyra tree

Taijasa : The highly refined or subtle essence

Tamala : Name of a tree with a very dark bark

Glossary

Tamas : Darkness; mental darkness; ignorance one of the three qualities of every thing in nature

Tittiri : The francoline Partridge

Triputi : The combination of three

Trisanku : A certain king for whom Viswamitra created a separate Heaven

Tumbura : Associate of Narada, both famous divine - name singers

Tureeya : The fourth state of the soul in which it becomes one with Brahman or Supreme Spirit.

Udumbara : Name of a tree, Fiens Glomerata

Ulmukas : Firebrands, torches

Upadhi : Fraud, deception, distinguishive attribute (it is of four kinds Jati, guna, kriya and sanjna) caste, quality, action and title or nickname.

Upamanyu : A great sage, who won sevas grace

Upasama : Becoming quiet, assuagement

Upasana : Religious meditation, worship

Uragas : Serpents : Naga or semi-divine serpents represented in mythology with human faces

Vaikuntha : The world of Vishnu

Vajra : Any destructive weapon like the thunderbolt, thunderbolt, Indra's weapon

Vanaprastha : A brahman in the third stage of religious life, a hermit

Vasana : The impression unconsciously left on the mind by past good or bad actions which therefore produces pleasure or pain; bhavana

Vedanta : The end of the Veda, an Upanishad; the last of the six principal darsanas or systems of Hindu Philosophy; it represents the whole world as synthetically derived from one eternal principle, the Brahman or Supreme Spirit.

Vedantavadins : Followers of Vedanta

Videha Mukti : Salvation with bodilessness

Vidyadharas : A class of demi-gods or semi-divine beings

Vijnana vadins : The followers of the doctrines taught by Buddha; worldly or profane knowledge is Vijnana; Its opposite is Jnana, the knowledge of the Brahman

Vikalpas : Vikaras, changes

Vinayaka : The God of obstacles

Vindhya : Name of a range of mountains; one of the seven Kulaparvatas

Vishnu : The second of the Trinity

Viswamitra : A king turned as Brahmarshi by penance

Viswarupa : Omni present, Vishnu

Vyavahara : Usual customary business, day-to-day affairs.

Yakshas : Demi-gods of a certain class described as the attendants of Kubera; kinds of ghosts or spirits

Yoga : Yogavidya, deep and abstract meditation of the Supreme Spirit; the system of philosophy of Patanjali. The chief aim of the Yoga philosophy is to teach the means by which the human soul may be completely united with the Supreme Spirit and thus secure absolution; deep abstract meditation is laid down as the chief means of securing this end.

Yuga : An age of the world. They are four Krita or Satya, Treta, Dwapara and Kali. Krita is called the golden and Kali as the iron age.

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